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"FROM WEAKNESS MADE STRONG"

IT would be hard to imagine a situation more difficult than that which confronted the men of the Mayflower as their little craft lay tossing at anchor in the Bay of Provincetown. They were but a handful in number, separated by a wide and stormy sea from the homeland. Before them lay the bleak, inhospitable shores of the new world and back of these vast stretches of unexplored forest and wilderness peopled only by savages. Winter was at hand. They had no houses, no sheltering roofs against storm and cold, except such huts as they might extemporize. Their store of food, of clothing, of medicine and of supplies was scanty with no sources from which these necessities could be renewed. Above all there was no government, no law, no provision for protection, peace and order!

It was in the face of these stern conditions that they met there in the cabin and framed and signed that immortal document which has blazed the way for the entire modern world to free institutions and constitutional government.

Truly this was an enormous achievement. Few individuals in all human history have been permitted to do so much for their fellow men; and yet one can not help feeling that it was the very thing which might have been expected of them. Here they were, a group of resolute, Christian men, face to face with vast, common perils, difficulties and problems. Something decisive must be done and done promptly. What could be more natural, more inevitable, than that they should apply to civil affairs the fundamental principles of the faith which they so firmly held and for which they were making such sacrifices?

Had their necessity been less stern and compelling their achievement might well have been smaller. It is a law of life that the human spirit gathers itself for a supreme effort only in the face of supreme difficulty, so that the hardest of experiences are the most fruitful. This is doubtless the reason why the course of events, both for the individual and for human society, is so ordered that life normally presents itself as a series of difficult situations to each of which a man must bring his best endeavor.

The perils and tasks that confront the Christian community of our own time are neither few nor light. They are, of course, immeasurably different from those which the Pilgrims faced, but to thoughtful eyes they are quite as grave and threatening.

May the memory of those brave days cheer us as we take up the tasks and grapple with the problems of these modern times, and may they deepen within us the conviction that every difficulty is an opportunity, that one can do great things only when there are great things to be done and that to believing and devoted men, united in a common cause, all things are possible.

—S. L. L.

CONGREGATIONAL WORLD MOVEMENT



CHRISTIAN STEWARDSHIP

SOMETHING in the tone of my husband's voice as he read the last words and laid the paper down, made me glance up into his face. A half-startled look was there. He had been reading over the closely written sheet of paper on which we had been working the whole evening. It was our budget for the next year. He had read, "house rent, food, clothing, fuel, amusements, books, automobiles expense, church and charity." It was when he stopped there that the startled look came.

"My dear, do you see what we have done? For amusements and the automobile we have appropriated almost ten times as much as we are planning to give to the church charities. I never thought of it before."

I glanced over the list. I saw that we had set aside for those two items about as much as we would pay for two new automobile tires. We had made the appropriations, never thinking of the absurd disproportion. The truth is, that we were both interested in our church, and in the needs of other people, and we honestly had thought we were giving all we could.

"What are we going to do about it?" he continued. "We've got to fix up that thing right away."

"We can cut the clothing item," I answered. "You remember it includes a fur coat for me. Cut that out, and we'll give the money to the church benevolences."

"Really, little woman, can you give up that fur coat?"

I nodded assent, though I didn't want to. "What sort of Christian do you think I am, to prefer a fur coat for myself to helping other folks—when once the thing's been put up to me like this?"

He mused a moment. "Well, really now, I don't need those fancy accessories for the machine. The old car will go without them. They were chiefly to pamper my pride anyway. We'll cut those out, and transfer the credit to charity."

And so we went through the list, eliminating here and there expensive trifles we had thought we could never do without. After a half-hour's work, the sum set aside for church and charity amounted to a little more than one-tenth of our income.

"Now that's something like it," John murmured. "That'll do for a starter. A tenth is the least we can do. Still it seems kind of a heathenish little bit, but we're learning."

I smiled up into his earnest face. I knew it wasn't going to be easy for us to "carry on" when it came to tithing, but I was determined to see the thing through. And we did it!

Now, we have literally "grown up" as supporters of the enterprises of our church, and are no longer mere children, giving on impulse. We weigh one claim against another, so as to be sure not to waste our little hoard. Each year we give a definite proportion of our income—a tenth? It was that at first, but now—well, with a tenth we just couldn't do all the things that had to be done.

The New Christian

Try It Out.

See if this solution does not work. The personal administration of our Stewardship has many difficulties, but none greater or more common than the one this graphic little story deals with, that of overcoming the habit of spending money thoughtlessly. This is where most of us fall down.

Have you ever tried making a budget and keeping a record of your expenditures? If not, you would be surprised to see how it promotes system, economy and thrift, by stopping innumerable little channels of leakage and waste. It is enabling thousands to give and save amounts that at first they thought impossible. Try it out on this suggested budget or make one that better suits your conditions.

The Family Budget.

Monthly Income	
1. Spending (80%)	
Food	
Clothing	
Rent	
Taxes, Interest, Insurance	
Service (Fuel, Light, Laundry, Phone)	
Children's Education	
Carfare and Recreation	
Books, Papers, Periodicals	
Incidentals	
2. Saving (10%)	
Life Insurance	
Savings Account	
3. Giving (10%)	
Church Support	
Church Benevolences	
Other Charities	

The percentages suggested are based on a minimum living income.

The 1920 Stewardship Program.

For three years a quiet education on the obligations of Stewardship has been going on among our churches. Apparently it has met with the unanimous approval of our Congregational fellowship. The main difficulty seems to be in bringing it into practical operation. The Stewardship Campaign this fall and winter therefore will be planned to encourage every church to begin the enrollment of its members as Proportionate Givers. This is something no Christian can conscientiously object to as it will be conducted in a way that discloses no incomes nor advertises one's giving. Stating the proportion that one will use does neither of these things, but will greatly encourage others to join the Movement.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

AN AUTUMN INGATHERING

By Rev. C. L. Goodell, D.D.

THE church is accustomed to observe the Week of Prayer and to pass from that into special evangelistic services, looking toward the recruiting of its membership. We are also familiar with the Lenten Evangelistic Campaign, in which special simultaneous meetings are held in cities and towns, and pastors' training classes for catechumens are conducted, with an Easter ingathering into church membership. These occasions have much to be said in favor of them and have accomplished great good in the life of the church. Each pastor will know his own field and will understand at what time it is best to call special attention to fellowship with the church.

May we be allowed, however, to make a few suggestions with regard to an ingathering much earlier in the year? The summer is often a period of religious relaxation, when city people are living in country places where religious services are remote, or our people are so engrossed with work and the social functions of the summer time that they give little attention to public worship and private devotion.

We are accustomed to hold Rally Day services when our people return from their vacations. We do not think it wise to allow the matter to drift. The time is all too short, the interruptions are too many, and religious carelessness soon changes into religious indifference and becomes chronic.

We have our "Go to Church Sundays," when we try to break into religious indifference by a call to duty and seek to cultivate the sense of the presence of God. Will not this be just the time to add to the Rally Day interest the further thought of beginning at once the Christian life and identifying oneself actively with the church? If this can be done at the opening of the year's work, a year of service will be gained. If it is put off until the distractions of the holidays are over, or we come into the more active religious services of the pre-Easter period, we have lost many months which might have been given aggressively to Christian service and fellowship. In rural districts the weather conditions in the early autumn are most conducive to church attendance. Later, when the travelling is bad and cold and snow interferes, there is less opportunity for public services.

At a recent meeting of the Secretaries of Evangelism of the different denominations called by the Federal Council, it was decided to unite all our church forces so far as possible in an *evangelistic all the year* program, beginning with the September Church Rally and making the same preparation for an ingathering at the October or November communion as is urged for the January and Easter program.

It is true that all the year should be permeated with the evangelistic spirit, but if we can have these three great peaks of opportunity toward which the church is working, will we not thereby have given greater opportunity for public confession of Christian purpose and greater incentive to Christians to win their friends to personal fellowship in Jesus Christ?

In the autumn we gather our harvest from the summer sowing. May we not in the Kingdom of Grace, as well as in the kingdom of nature, look to the same time for a spiritual harvest home?

THE PASTORS' SECTION

THE STORY SERMON

By Rev. Ferdinand Q. Blanchard, Cleveland, O.

A GOOD many years ago a Congregational pastor prepared a story to be read in installments at his Sunday evening services. He did not aim at producing a great work of literature but rather at putting certain truths of Christianity before the people that gathered for the hour of worship. He might have preached sermons discussing texts in more or less abstract fashion. Can anyone imagine the published product had he done this, running into editions of millions of copies? But this is what happened to his sermons, and it was the story which carried the truth to countless readers in several languages.

There is no more striking illustration in recent days of the appeal of the story sermon than the reception which met Charles Sheldon's "In His Steps," but though it was an unusual instance it suggests what to a less degree will always be true. And yet how comparatively little use is made of this way of presenting truth! How infrequent in the multitudes of sermons is one cast in story form. Can any one recalling his seminary days remember that amid all the various forms of sermons in which he was painstakingly indoctrinated, with innumerable headings and subheadings, there was ever discussed the sermons thrown into the form of a story? But how reasonable and how well approved is this form of teaching!

Fundamentally, it is merely an illustration carried to a justifiable extreme. For clearness and effectiveness in teaching, illustration is practically indispensable. One of the greatest professors of philosophy who ever filled a chair in an American college used to insist that his students should carry in mind his illustrations used to set forth some truth as well as the truth itself, feeling, as he would explain to his classes, that if they fixed the idea in mind through the anecdote or story it would remain, while otherwise it might easily slip away. Illustrations may be varied as life and range all the way from elaborately wrought out anecdote to a striking metaphor. But let anyone stop and analyze the charm of some statement of truth that has profoundly moved him and he will discover a discriminating but generous use of illustrative material.

Of course, it may be said that while a glass of water is refreshing, a river poured down your throat is an unpleasant and dangerous surfeit. And so the story sermon may have an excess of illustration to convey the truth. But the situation is more truly expressed by saying that while you may ordinarily prefer plain cooking, a highly-seasoned dish often stimulates a proper appetite.

It is strange that the preacher, speaking from the Bible as his theme book, has not been more disposed to copy one of its favorite forms of presenting the truth. All through the Old Testament we come upon the parable, and so often do we meet it that we must conclude it was a popular method. Jotham, who tells his story of the bramble, was surely not the only chief who expressed himself through an imaginative incident. Nathan, in his remark-

able interview with David, holding up the glass to nature by means of the little anecdote of the one ewe lamb, was not unique among the prophets. These, in all probability, are but single incidents among many similar ones.

Nor is this practice confined to earlier days and simpler teachings. No book in the Old Testament has caught more of the spirit of the New than the book of Jonah. Its splendid reach of sympathy for men, and its high, noble conceptions of God, place it in the very front rank of the products of the Hebrew genius in religion. It is all this and more, that is to say, when we cease regarding it as a literal record of fact requiring the support of naturalists to assure us that there are fish who, after swallowing men can afford them accommodations for composing poetry, and of historians who can discover that the brutal, pagan city of Nineveh once became wholly repentant for its evil life after a brief time of preaching in its streets by a traveling Jew. When the story is seen to be merely a vehicle to convey a great message, the very whimsicalness of the incidents showing how secondary they are to the deeper and real meaning, we find that the ripe fruitage of prophet's vision and sage's meditation is enshrined in a little story and by means of that preached to the world.

When we turn to the New Testament and to the Great Teacher, we come under the spell of the matchless story sermons of all time. And how significant that Jesus "without a parable taught them nothing." He adopted the method, of course, not to make His meaning hard to grasp, as, misinterpreting some reference to Isaiah, popular tradition seems to have reported Him as saying. He spoke these parables in order to be clear and to grip the minds of His hearers.

Why is it that preachers have not more consistently sought to imitate Jesus' method? The answer probably is that they have been far less keen psychologists than Jesus. They have not understood the minds of their hearers so well as the Master did. Consider some of the facts which modern educators are declaring, and notably such a one as this: that seventy-five per cent of the people never progress beyond a seventh-grade culture and education. Think of the experience which men who went to the cantonments had in speaking there. In the national army units, it is to be remembered, you had a perfect cross section of American life. Let anyone who addressed these groups of average young Americans stop and ask himself how many of them would have been left in the hut after five minutes of speaking in an abstract vein such as is not unusual in the Sunday sermon. Here was an acid test of what average people want.

The minister easily falls into the way of thinking that what his selected and well-trained congregation will patiently stand is what everyone ought to want. Even if everyone ought to want it, the fact is that very few will endure it. The many will be reached, if at all, by such methods as Jesus so wonderfully employed.

A Bible story like that of Samson may be retold with imaginative addition and comment. The experience of some character like the boy whom Jesus healed when He came down from the mountain may be followed into scenes of the imagination, but wholly true to life. On the other hand, the typical church member may play his part in events that point lessons more emphatically than would categorical statements. Life in any age, and in all its phases, challenges the imagination and responds to the thought of the one who will use it to convey the great convictions of faith.

Turning to the question of the children, the hopelessness of interesting them in the usual type of sermon is admitted without debate. But why

pass then to the conclusion that the only power which can bring them to church being parental authority, which is generally inoperative in this sphere nowadays, we are left with only the resource of a jeremiad on the decay of family religion. Children won't come to church to hear sermons. They never went for that purpose, and parents will not insist on their coming. The true conclusion is, give them what will prove attractive to secure attendance.

Hence, if the story sermon is profitable in dealing with older people, it is indispensable in relation to the children. In his Lyman Beecher lectures to the students of Yale Divinity School, Henry Sloan Coffin said what may properly claim the attention of every pastor, for Dr. Coffin's habitual practice and outstanding success in this matter make his words those of real experience:

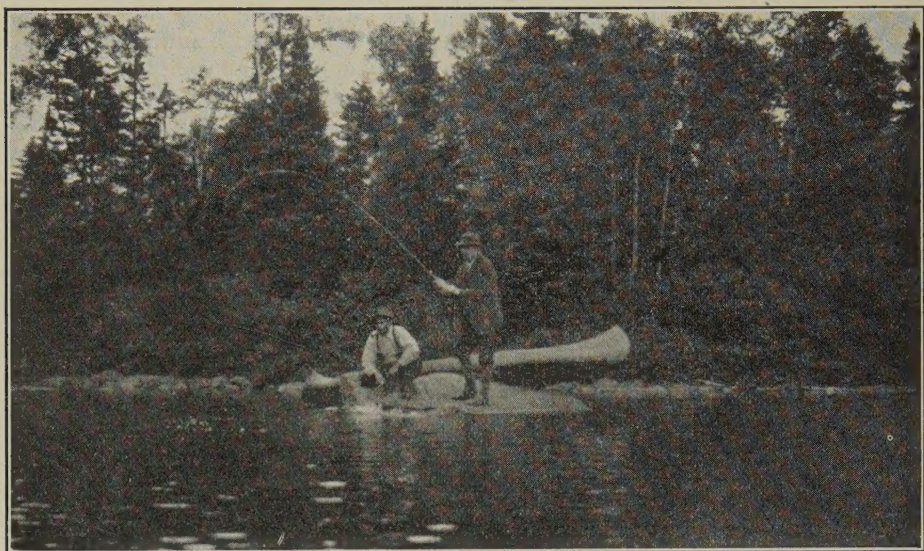
"It is rarely possible to prepare a sermon that is adequate for the needs of grown men and women which children can understand and appreciate. Much, every way, is to be said for the growing custom of inserting in the morning service a brief children's sermon. * * * It will not only make boys and girls feel they belong in the congregation—a most effective means of incorporating them into the body of Christ—but it will be within the grasp of grown-ups of the simpler sort, and assure them of a message that day; and it will rest the minds and delight the fancies of robust thinkers, whose intellectual doors give as ready a welcome as those of the lowly to truth embodied in a tale."

In most churches the children's sermon is an occasional thing. So also is the presence of children. Why not make it a regular feature? When it is such the presence of children follows suit. The form is not a single one. It is of infinite variety, but always the story element must be dominant. One may wonder over the "Bible farm" for a number of weeks, retelling the stories in which are mentioned the products and the ways of farm life of Palestine; or a group of characters may be described on successive weeks without the mention of names, leaving it to the children to search these out for themselves; or modern characters may supply an interesting series; or, again, the family of the "Put-it-offs," or a trip with "Mr. Be-Done-by-As-You-Did" will keep even staid older people wondering what the next Sunday's chapter will be. Indeed, it may be said, to quote Dr. Coffin's statement again, "It is hard to say whether young or old are more profited by such preaching, when it is painstakingly prepared and artistically done."

The standards, the habits, the methods of the days when theology was the chief interest of New Englanders and ministers preached to congregations held together by strong convictions upon the importance of worship and undisturbed by disintegrating influences in the life of the community still continue, but the day when they were effective has passed. It is useless to bewail the fact. That day will never come again. Let "new occasions teach new duties," or perchance, older duties than we have realized. In thus seeking to deal intelligently with his modern world, the minister is foolish indeed who neglects the appeal of the story adapted for adults or for children as the case may be, but which, because a good story overrides the barriers of age, reaches young and old alike.

A man whose library dates wholly from his days in seminary can't be an eager thinker in his study or elsewhere. Nobody mulls over old materials with fresh reactions. Men who have no intellectual roads to travel except those familiar to their youth finally pace them off by rote, with their mental eyes shut.—*Selected.*

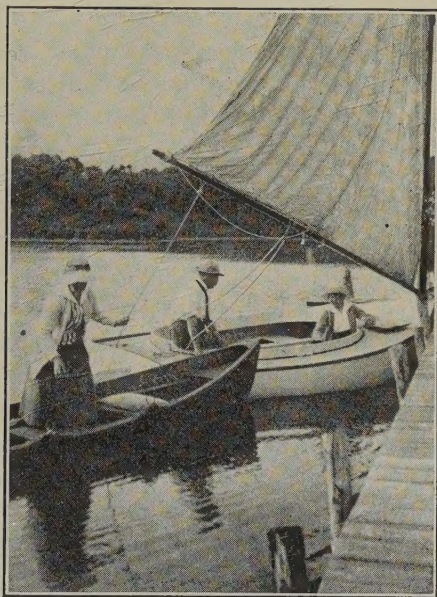
THE AMERICAN MISSIONARY ASSOCIATION



Our Treasurer has been on a vacation. He has happily returned in full vigor and is abundantly able to receive the much money that the A. M. A. needs.

Our Senior Secretary after a serious peripatetic year sighed with Jeremiah of old, "Oh that I had in the wilderness a lodging place," and he found it. He now faces another year in full assurance of faith that it will be a busy one.





Secretary Loomis took the outing which he so richly deserved and returns ready for another year of his unstinted joyous and fruitful service.

OUR ANNUAL MEETING

THE American Missionary Association will hold its Seventy-fourth Annual Meeting in Springfield, Mass., upon the 17th and 18th of November. The meeting will be briefer than it has sometimes been, occupying the afternoon and evening of the 17th and the morning, afternoon and evening of the 18th. This is due to the fact that it is to be purely inspirational in character, the business for the Association being chiefly conducted at the semi-annual meeting which is held in conjunction with the National Council.

The place of meeting will be the First Congregational Church which lies in the heart of the city, the Pageant being given in the beautiful Auditorium close at hand. The newly elected President, Dr. Nehemiah Boynton, will preside for the first time, and the meetings will be favored, as in former days, by the wonderful music of the Fisk Jubilee Singers.

Beside other reports and the Annual Survey of the field and the year's work there will be several addresses of great interest; one a Secretarial Address by Dr. Cady, following which Superintendent Alfred Lawless, Jr., will bring tidings from the South and our churches. Supervising Architect Arthur B. Holmes will give his point of view and Rev. L. B. Moore, dean of Howard University and member of the Executive Committee will represent our educational work.

Mrs. Ida Vose Woodbury, who retires from her position at the close of the year, will be one of the speakers. Rev. Rudolf Hertz will tell of "The Future of Our Indian Mission," and Rev. Otto J. Scheibe will speak upon "The Mexican Children of Mt. Taylor," and other speakers from the field will tell of their work. The addresses for the final evening will be by Principal Robert R. Moton of Tuskegee and Rev. Charles R. Brown, D. D., Dean of Yale Divinity School.

A notable and novel feature of the meeting this year will be a Pageant entitled "The Court of Brotherhood" by Miss Anita B. Ferris, the author of many successful pageants. Miss Ferris will herself direct the spectacle and will be assisted by a cast of 152 people selected from the churches in Springfield and vicinity. The pageant portrays in picturesque and vivid fashion, with striking costumes and incidental music, the work of the Association, displaying in five episodes the life and the needs of the people among whom, for seventy-five years, this Association has been working. This pageant will be presented in the Auditorium and will occupy the entire evening of the 17th.

We look back to twenty years ago, the last occasion upon which the Annual Meeting was held in the same city, and remembering it as the largest and one of the very best and most successful gatherings that the Association has ever known. It is not too much to hope that in interest and in attendance the approaching meeting may attain an even higher level. Will you not by your personal presence help to make it so?

Between the sessions there will be an exhibit from our schools with stereopticon and moving pictures illustrative of the various types of work we are doing. Upon this occasion the things which were displayed at the International Council in Boston, which awakened so great an interest, will be shown with much additional material.

THE WAY THEY RALLIED

THE way in which the colored people in Lexington, Kentucky, in Mobile, Alabama, and Wilmington, North Carolina, have rallied to raise funds in order that the schools which have afforded the blessings of education to them, and since their day to their children, is full of encouragement by those of us who have known these schools from their early beginnings. They are the small percentage of the race who are as yet in advance of the great mass; but these who began with nothing and though greatly handicapped have had to build up their homes and maintain them, are not yet sufficiently strong in themselves or sufficiently numerous to bear with-

out help the responsibility for carrying on such institutions. They have done much who have been able to secure homes and who have thriftily saved a little out of their often scanty earnings. They deserve our help, and we owe them our co-operation, not only for their sakes but for Christ's sake and for the good of the nation of which they are a constituent part. It is for the highest interest of both races that such schools as these should not relax their interest or their work. There is on the other hand an untold demand for their increase. What would the towns in which we Northern people live think if the authorities should close their high schools for a year. It would simply be impossible. But were it possible the youth of these towns—most of them—could doubtless find some way to continue their education in nearby places during the time of such calamity. For, however, the Negro youth in the South such a calamity could not possibly be adjusted. For studies of high school grade, it is such schools or nothing. There would be a loss which could neither be adjusted nor computed. The colored people realize this, and are willing to go to the extremest limits of self denial to keep one of the relatively few privileges which as yet they possess.

Some clippings from Mobile, Alabama, newspapers are good reading. The colored people were astounded to think that the door of hope for their children should be closed and began a campaign to prevent it. Their joy now is equal to their former dismay. We quote:

WHAT is perhaps the finest piece of inter-racial co-operation ever pulled off in the South happened in Mobile during the past two weeks, when more than ten thousand dollars in cold cash were donated to save the Emerson Institute from closing for lack of funds.

The campaign lasted two weeks, with nightly reports from the canvassers made at the teacher's home of the Emerson Institute and reported each following morning in the daily papers of the city, who opened their columns for the reports and gave publicity to the campaign, besides a cash donation of fifty dollars from the president, Hon. Frederick I. Thompson.

The campaign closed Sunday afternoon August 22, and a mass meeting on the school campus, and the report of Secretary Peters showed that eight thousand, sixty-two dollars and five cents in cash had been brought in by the canvassers, and Principal Cole read a telegram from Mrs. William E. Hinchcliff of Winsted, Conn., a daughter of Mr. and Mrs. Ralph Emerson who founded the school here more than fifty years ago. In the telegram Mrs. Hinch-

cliff donated two thousand dollars to the fund, making the total sum raised during the two weeks of canvassing, ten thousand, sixty-two dollars and five cents (\$10,062.05.)

The Mass meeting was a scene of great rejoicing.

The chairman took occasion to make special mention of spirit of earnest devotion to the cause of education that seemed to thrill all of the canvassers and the citizens, white and black alike. Too much cannot be said of the daily papers. They have unstintingly given us of their funds, many of them giving as high as fifty dollars with a request that no mention be made of their name, and in nearly every instance, those who have contributed expressed the same thought in sentiment, "We hope you will get the ten thousand dollars and save your school. If you fail after you have completed your round, call again and we will do what is possible."

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From observation many lessons are to be learned from the success of this great financial effort: It clearly demonstrates the fact that the fore-

most white people of the South are not averse to Negro education. More than half of the money given to the campaigners came from Southern white people, and is a silent refutation of the statements often made, that in the South the Negro is without friends among the white people who know him best. The truth is, the Negroes who have long lived in the South have faith in their Southern white friends, and firmly believe from repeated experiments, that in dire distress they can always call upon them with certainty that they will be aided.

Secondly, this campaign is but an illustration of the wonderful influence and power for good there is in the Negroes if they were only more co-ordinate in their efforts, and co-operative in their aims.

Thirdly, this campaign is an object lesson to all the world that the best interests of the white and black folks of the South demand co-operative effort. The closing of Emerson meant the migration of some of the best Negro families from Mobile. The Negro is the very best laborer the South has and his migration to the

North and West cripples the business interests where he was. The Negro leaders are absolutely dependent upon him for support and thus, for business and commercial as well as self protection, the leading Negroes and white people were united in their interests and as a result Emerson Institute has been saved.

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By the 13th census nine per cent of American children between ten and nineteen years of age cannot read and write. Moreover, there are millions of children who, judging by the figures for the school year 1909-10 are not going to learn to read and write, for of the Americans six to fourteen years of age, there were three million, one hundred twenty-five thousand, three hundred ninety-two who were not in school a single day that year; and two million, two hundred fifty-three thousand, one hundred ninety-eight white children, six to fourteen years of age were in school that year. *Of course the conditions of colored children is much worse; 31.4 per cent of these did not go to school a single day in 1909-10.*

A NEGRO EDITOR TO HIS PEOPLE

WHEN one asks himself the question, what was the real secret of success of such mighty men as Frederick Douglass, Bishops Paynes, Turner, Hood, John M. Langston, Booker Washington, and a host of old time leaders of this race of ours, the answer is not far away. All of them thoroughly believed in the existence and omnipotence of Almighty God. This was the one secret which gave vitality and force to all of their splendid gifts and faculties. As we look back over the past our case would have been very much different from what it is had it not been that the leaders of the race were endowed with such spiritual power and vision.

However highly educated colored men may be, however profound they may be as scientists, unless their faith is unshaken in Almighty God they will prove absolute failures in leadership of the black people. With all their faults the masses of the black race thoroughly believe in God Almighty, and no set of men, however loud they may thunder, will succeed in leading them into dark waters, or impair their grip upon God. Whatever other qualifications may be necessary for leadership of the black race absolute and down right sincerity of faith in the Supreme Being is absolutely indispensable.

And the race has signally failed

in every effort, or endeavor, where there was secret distrust of the Almighty being, on the part of those who relied more upon scholarship, or manipulation, than upon the Almighty. The race can not possibly fail as long as they insistently demand that God shall be FIRST.

We believe in education, science, industry, money, and every useful art. We should not lessen our effort in any of these things. But, unless we religiously insist that our leaders, professional men, and others, thoroughly believe in God, and acknowledge Him in all their ways, we shall invite disaster and delay our entrance into the Promised Land. The Almighty, most positively will not permit such an attitude upon the part of those who dishonor his providential leading of this people, every step of the way from Jamestown to the present.

And what we have said is simply an elaboration of the command of the Master "Seek ye FIRST the Kingdom of God." Black people are optimists. It is not in their

blood to be pessimists. In the past, the Almighty has wrought in them the power to turn bitter into sweet, and convert dark water into bright water. God is not dead. The fool has said in his heart there is no God. But, surely, a religious race, with the history of the victories wrought by the Almighty on their behalf, are not ready to be transferred to the leadership of fools.

About the time of the Fugitive Slave act was as dark a period for the black man as any through which he has passed in America. And, yet, that very period was one of the most glorious in Negro achievement. Such was evinced in books, literature and superior men of the black race, that came to birth in that dark hour, just before the break of day.

Black men full of knowledge and full of God are the only leaders we need in these times. Such men sustain both hope and vision, and inwardly lead by the Being of All Power, they shall conduct the black hosts to conquest and to victory.

A VIRGINIA PROFESSOR STUDIES THE NEGRO PRESS

ACTIVITY of the colored press of the country in these troublous times, the spirit, the boldness, and the influence of it, may well excite alarm, as it has done, even "in the seats of the mighty." "There are nearly 400 Negro newspapers published in this country, and they are prosperous as never before. Their circulation during the war period vastly increased, and new papers—all of the more outspoken and able type—have subsequently sprung into existence. The colored people are fully informed of this—their papers make it a matter of rejoicing and pride. It is, indeed, a sign of the times.

We are informed by this press that a new era has come, brought to birth by the world war; that with the new era has appeared the new

Negro; a man who stands erect and looks the white man in the face; a man who asks no odds, but a square deal; a man who does not cringe or fawn, "licking the hand that smites," but demands his rights under the constitution—equal opportunities in the common affairs of life, equal conditions, equal comforts, equal recognition for character and worth—in a word, justice.

The world war and the Negro's part therein are responsible for it. Not, of course, for the origin of the principle of manhood in the Negro, but for its swift leaping into evidence, its sudden self-assertion in new tones. What we fought for the Negro fully appreciated. Why should he not have been able to? He was quick to apply that aim to himself—for the Negro is quick.

President Wilson's notes and addresses, the treaty and the league covenant, had for the Negro the force of a new emancipation proclamation.

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Shortly after the Washington riot I decided that it would be a good thing to study the Negro's reactions to that occurrence. For there were two circumstances that gave it distinction: It was in our nation's capital, in the vicinity of the White House itself; and the Negro defended himself, did so with resolution and effectiveness. Therefore, sending to all the weeklies for sample copies which were readily supplied me, I selected about seventy from the hundreds and subscribed for them. The generalizations and assertions contained in this article are based upon a careful reading and rereading of these stacks of weeklies and some eight or ten monthly magazines. Eighty-five per cent. of my newspapers are published south of the Mason and Dixon line. But my initial mustard seed of an idea germinated marvelously and "waxed into a great tree."

Was it not worth while to discover how the colored man was thinking on all matters pertaining to racial relations? Was it not worth while to get his point of view on racial adjustment, to learn definitely his complaints against us, to hear him state his remedies for the wrongs against which he protests? The least quantum of a sense of justice dictated an affirmative answer. Hence the application of myself to the Negro's newspapers—his one and only faithful exponent.

To convey an adequate impression of the tone and temper and effectiveness of the colored weekly press in these times is impossible in the compass of an article which will not admit of extracts of any length.

* * * * *

Undoubtedly the southern newspapers are in general milder in tone than the northern, but not less comprehensive in their demands nor less firm in purpose. The same grievances are voiced, the same petitions and pleadings are set forth, the same rights are asserted and urged not less cogently. The southern Negro's utterance of his protests, demands, determinations, and all that weighs upon his soul, suggests courage rather than boldness, and a sober sense of responsibility. The manifest restraint he imposes upon himself for the good of the cause, and for personal safety, only increases the force of his words, adding the pathos of entreaty to the cogency of argument.

* * * * *

The Negro's ability as a speaker in pulpit and on the public rostrum, has always been recognized. It is something new to find him mighty with the pen. But there are editorial writers, not a few in the south who are quite a match for their white "contemporaries." They frequently find occasion to contest statements made in the white dailies, to challenge positions, to expose fallacies and inconsistencies, and to set argument against argument. In these polemics the Negro cannot be said to be found wanting. Seldom is there eloquence, seldom is there circumlocution, seldom any fine writings or pedantry, but there is straightforward speech, very telling in effect.

* * * * *

Every paper has correspondents in all of its territory and in states beyond that might be supposed to be its territory. There are also news agencies. The most important of these by far is the Associated Negro Press. Through special correspondents in every city of the country it gathers the racial news and sends this out regularly to its large membership. About seventy-five papers receive these communi-

cations directly, but all get it sooner or later. Nothing racial escapes the Argus-eyed colored press.

* * * * *

This press features two or three classes of items of a racial import. Equal prominence is given on the front page and in the headlines to the wrongs and injustices inflicted upon the Negroes because of color, and to racial achievements, new activities, new business firms and enterprises. Negro benevolences, and the like. Race progress—race persecution: that is their main story. But a third species of news ranks close to these, sometimes taking precedence; news of movements on the part of the whites toward real race adjustment on the basis of justice, news of serious efforts toward racial

cooperation, news of forthright utterances in advocacy of their cause. This news they offer on their front page under conspicuous headlines.

* * * * *

The universal radicalism of the Afro-American press — using that term in the sense of demanding a fundamental change; the almost absolute unanimity of that press in its statement of grievances and demands—many voices, but only one mind; the resoluteness of tone and manifest determination never to withdraw from the battle for “equal rights;” these are the impressions that are the most outstanding with me from my much perusal of the weeklies that regularly load my study table.

AN EXODUS TO AFRICA

A GREAT demonstration by *fifteen thousand Negroes* took place on the evening of August Second in Madison Square Garden in the interest of a “a mighty movement for colonizing the African continent.”

Madison Square Garden fairly rocked with the frenzied cheers of 15,000 Negroes who packed the building to hear one Marcus Garvey, “President-General of the Universal Negro Improvement Association and African Communities League,” declare to the world that the black race will organize 400,000,000 strong to draw up the banner of democracy on the continent of Africa.

His message was at his tongue’s end, and he plunged immediately into a formal declaration for the restoration of liberties for the Negro and “Africa for the future home of the black race.”

“Our purpose is to enlighten the world that we are assembled here as descendants of a suffering people,” he said. “We are also met here as a people determined to suffer no longer.

“The time has come for 400,000,000 Negroes to claim Africa as their native habitat. If Europe exists for the Europeans and Canada exists for the white Canadians, we say it and we mean it, and we pledge that we shall plant the standard of black freedom and democracy there.

“All we desire is to have a place in the sun. If you believe the Negro should have his place in the sun, rise and sing our national anthem.”

The crowd leaped up, and accompanied by one of their bands sang as if they meant to have “Ethiopia, that land of our fathers,” hear them.

There are those who are faithless enough to charge that Garvey in presenting himself as a world leader for the Negro race is an adventurer skillfully playing upon the emotional susceptibilities of the unintelligent Negro people to pave the way for big money to carry out his financial scheme. He is reported to be at the head of the “Black Star Steamer Line”—with one steamer—with which he is to inaugurate the transportation of millions of African descent now in America to their ances-

tral home where they are to take possession of the continent. The absurdity of his plan does not appear to be realized by the thousands who now seem to follow him. The opinion of the intelligent Negroes in New York is that the cry of "Africa, ours by Divine right and the salvation of the colored race of the world," is but the outburst of an adventurer who is preying upon the distracted nerves of the people of his race who acutely

feeling their social and economic wrongs are likely to become the dupe of a professional agitator. It would take several steamers—if not more—to convey enough Negroes in the United States to Africa to make an impression, and more money than Garvey will raise among those who listen to him. He will nevertheless relieve a great many of them of their dollars.

THANK YOU SAYS THE SECRETARY OF WOMAN'S WORK

RECONSTRUCTION Work as undertaken by Women's Unions in 1919 is an old work under a new name. All through the years women's money gifts to The American Missionary Association have been supplemented by donations of second hand clothing sent in barrels to schools and pastors, often including new supplies for dormitory or teachers' rooms, dining halls and for the pastor's wife. No words nor figures can tell how valuable these helps have been and how greatly schools have depended on their barrel helps. Many a pastor and his wife struggling to bring up a little family on the small salary from church and A. M. A. have been made comfortable and happy, by the splendid supply of warm underwear and neat outside clothing for the whole family from baby to father's size. Bedding has been replenished and table linen enough to set a neat table supplied and the little extras, tucked in with a personal touch, have brought happy tears to the eyes of many a man and his wife who had seen no possible way to more than make ends meet, without purchasing clothes or household necessities. Nor has the help been only material; the friendly message that accompanies the gift, gives a new courage, a deeper sense of working side by side with friends hitherto unknown, which results in new force and power for the worker. Just a *little* effort on the

part of the donor, but *such* a help to those on the field.

With the forming of Reconstruction Units, at the suggestion of the Federation, in a more systematic effort to reconstruct the housekeeping departments of the Benevolent Societies of the denomination, the Bureau of Woman's Work undertook to discover the actual needs of A. M. A. schools in toto, and to assign quotas to the State Unions for their consideration and help—on the basis of the money gift of each Union to the Association. Thus quotas were assigned from 20% of the whole amount to 1/10 of 1% through all the different items needed. It was a surprise indeed to discover that 500,000 surgical dressings could easily be used in our hospitals and dispensaries; that every year the schools need 6,492 sheets—4,869 pillow cases, while 620 sheets are needed in the hospitals already running. Indeed so surprised were our women at the amounts needed that one Union whose quota was 5% of the whole wrote asking if a mistake has been made and the entire quota for the whole work of the Association sent them. So it seemed very wise to have folks know the great cost, other than that of salaries, food, traveling expense, etc., of maintaining the schools and the leaflet "Hints for Reconstruction Units" was published. So great has been the interest shown that a second edition has been found neces-

sary. Upon discovering the need our resourceful women have set to work to remedy this and splendid packages and boxes have been sent way down to Porto Rico, out to Nebraska, to the mountains, to the South West; every one of the fields of the A. M. A. has been benefitted by these extra gifts which women's skillful hands have prepared for the housekeeping needs of the Association. Surgical dressings have made it possible for tired nurses and matrons to rest in the evening instead of working way into the night to get ready for the next operation—indeed Dr. Schurter of Ryder Memorial Hospital at Humacao, says "Tell them that we never could have taken in one half the patients we have been able to, if it had not been for the help of the women. Not only could we not have afforded to buy all this gauze, but think of the time it would have taken to prepare for all of these operations and dressings! Now there is always enough ready for almost any emergency, so the work can be done more rapidly as well as efficiently. Thank them all!" Talladega Hospital and Tougaloo Dispensary give the same testimony and Dr. Wharton at Pleasant Hill, Tenn., planning and praying for a dispensary and hospital building, which is so desperately needed, finds her cour-

age strengthened as she receives the supplies which make her present work easier and provides for the greater opportunity to come. With a new hospital at Greenwood, S. C., our needs will increase along this line and we shall be glad of new workers to reinforce those who have answered so splendidly to the call for help. Quotas for 1920-21 have been prepared and it is hoped this coming year that *every* school, as well as the medical and community work may be helped by these Reconstruction Units. Already many appeals have come to the Bureau of Woman's Work for blankets, sheets, comfortables, etc., for schools not in touch with women's societies. Names will gladly be furnished any one making inquiry. There is plenty of work for children in Sunday Schools, young men and young women, women's societies, "Ladies Aiders" and all the rest in this reconstruction work.

We give most hearty thanks to each and all who have made the work of the year so successful—appreciating fully all the hard work and sacrifice which went into it, and we look forward hopefully to the coming year believing that knowing and appreciating the need as never before, we may expect a continuance of these good things.

TEACHER'S LETTER FROM BLANCHE KELLOGG INSTITUTE, SANTURCE, PORTO RICO

AN eventful day for Blanche Kellogg Institute when some of the boarding girls will graduate after a three years' course and all will take part in the closing exercises of the year. For some days things have been somewhat different. There has been prolonged and fervent study, one or two cases of inflamed eyes, supposedly the result of weeping over examinations which did not result quite as was hoped, some extra sewing on fluffy goods with anxious looking for bun-

dles from home.

Feelings are mixed; joy at the prospect of going home, and sadness at leaving friends and teachers at Blanche Kellogg Institute. But now the long expected day has arrived, and passing through the house I see the girls going quietly on at their usual tasks, scrubbing floors, washing dishes, and waiting on table, and these are the girls who tonight will blossom out as butterflies from their dingy cocoons.

Looking back to the beginning of

the year, we may see considerable improvement in these interesting girls. One day, I am quite sure I heard this remark made by the matron: "They have been told they must not come upstairs before half past six." Their dormitories are downstairs. They come up to prepare our breakfast and their own. Quite a change from the time when they would oversleep or lie abed with headaches (?). But this is an unimportant change compared with what we believe has taken place within. One girl especially, whose appearance was all against her when she first came. Her principal interest was standing at the gate watching the passer's by. Now she appears much refined in manners, a different expression is on her face. As I have seen her earnestly studying on the balcony without lifting her eyes to the street, I have drawn near to see what was occupying her attention, and found that she was faithfully studying her Bible lesson and apparently with great interest. They will go away much improved in health also as nearly all of them have been treated for some of the various diseases common in Porto Rico. Also a thing quite unusual in Porto Rico, their teeth have been attended to. "Juana has got a gold tooth," whispered to me one day a girl whom they call little Carmen. So they will go mentally and physically better fitted to do a good work right here in Porto Rico.

Now the eventful evening has arrived, and the audience has assembled in the chapel. It consists of ministers and missionaries, young friends and relatives invited by the girls. The music teacher plays a march, doing her part well. Then through the outer door the girls themselves come marching up the aisle, two by two, singing and looking well and pretty enough and not too pretty. They march up to the front and sit down together in front of the assembly. I remember once hearing the principal say to the girls before a conference

met here, "I don't ask you to behave any better than usual, but don't behave any worse. Sometimes you behave worse!"

We were not at all ashamed of their appearance or behavior. There was a good deal of music in the program, mostly singing and sweet singing by the girls themselves; one or two essays, one on the home and the other on social conditions in Porto Rico. Their ideas were frankly and simply expressed and apparently had not been done over by any too anxious pedagogue. Several interesting addresses followed and a reception. One by one the next day, these girls drifted away to their different homes, some to return another year, and some we hope to be among their people like the leaven that leavens the whole lump.

A great quiet settles down over Blanche Kellogg Institute. Not that nothing is going on, but the present activities do not make so much noise as the eighteen busy girls.

At about half past two in the afternoon begins to arrive a nondescript company of people with tin cans or preserve jars in their hands; an old man; a little girl with long light curls; a very small boy; a sick looking woman with a boy whom she can never leave behind as he is liable at any time to have attacks. They are coming for milk tickets with which they can get some milk at a milk station near. Milk is 22 cents a quart. Some charitable friends have given us some money to use in this way. They receive their tickets gladly. It is raining; the poor woman has no umbrella.

On Saturday, another event will transpire here which is new to Porto Rico and which gives us great joy, which is a clinic for children from seven years down. At this clinic, the children are examined and prescribed for, and medicine and sometimes milk is given them by the Child Welfare Society of Porto Rico. From three to five, this clinic meets here.

Mothers begin to come long before three, some with two or three children, and anxiously and generally patiently wait for the Doctor. Then some one says, "He's coming," and we see in the distance the busy doctor hurrying along, giving up his recreation time on Saturday afternoon to cure these little children of the poor. Patiently and kindly he goes on from one to the other without pause until

the matron says, "That is all," when he stops to take a breath, and feels I am sure very tired.

The people go happily away with their prescriptions to get their medicine free at a near by drug store, and to be followed up in their homes by a visitor who will see how or when they are giving their medicines, and getting on.



MEXICAN TOWN IN THE RIO GRANDE VALLEY

CHRISTIAN SETTLEMENT WORK IN MEXICAN BORDER TOWNS. A GREAT NEED AND OPPORTUNITY

*By Mrs. Helen W. Buell,
Pharr, Texas.*

MORE than a million and a half Mexicans now live in the United States. More than a hundred thousand are added every year. In every border town, from one half to three quarters of the population are Mexicans. The public schools and Mexican churches do but a partial ministry to them. These institutions seldom have the time or means to connect with their home life and needs.

In the smaller border towns, there is no recognized source of supply for their needs. The south western

states and districts are too new and undeveloped to provide for its white population to any extent. Most of the white settlers are struggling to establish civilized communities in these undeveloped regions unaided by our national government or by Christian denominations.

The ignorance of the Mexicans coming from a country which is from 85 to 95 per cent illiterate is appalling. Their helplessness is pathetic and appealing. The death rate is correspondingly high.

These Mexicans are much needed

in the United States for labor; they make patient, excellent workmen when trained. They are eager to learn, teachable, and grateful. Many never having learned to think and act thoughtfully say, "The white man has brains, the Mexicans have none." Our reply should be: The Mexican has brains, but has not been taught to use them as the white man has. The pupils from our Mexican foreign mission work, many of whom reside in El Paso, prove that the Mexican has latent force; ability, and initiative. It only needs the same processes of education to develop it that have proved effective with the white man.

When the Congregational Church Building Society upon Dr. Heald's advice decided to buy in El Paso a commodious, one-story bungalow to house a four year old mission of the Mexican Congregational Church at El Paso to be used for combined religious, social, and educational work instead of expending the same amount of money in a new small church building, it seemed to many of us a departure in the interests of more efficient, economic, and modern Christian cooperative service. Three adjoining lots were secured, and the building arranged for religious and social gatherings, and for classes in English. In this purchase, utility and economy were combined, and the whole outfit was made very desirable both for present and future service. This building was dedicated on May 2 of this year.

For two years, the American Missionary Association has kept a paid social worker in El Paso. This fall, it provides two workers who will live in the settlement house. A definite program is being worked out by our A. M. A. superintendent, and it is intended to include a morning kindergarten class, afternoon and night classes in English, and clubs for boys, girls, and adults. One especially needed service here is to stimulate

the study of Spanish by the white people and of English by the Mexicans. Only so can they best understand and serve one another. A knowledge of both languages would break down many barriers. Thus our settlement work is a ministry to the physical, social, educational and spiritual needs of these people. Its first aim is to help them to help themselves, and to make them self reliant, valuable workers and citizens, to be assets rather than liabilities. Many examples of beautiful Christian characters among the women and of strong, devoted and useful Christian workers among the men are the fruits of this ministry, and Christian homes which did not before exist as fruitage of the mission testify to its value.

Gratitude is due the United States government from those who have lived in the border states during the last ten years of Mexico's perpetual unrest. The stabilizing effect of the United States troops and the placing of permanent forts and garrisons all along the 1830 miles which border on Mexico is very apparent. It is still greater blessing to Mexico.

Now, if any reader may say, "Why do you advocate settlement houses in the border towns?" we answer: Because we are too poor and young yet to have needed hospitals, schools, Young Men's Christian Associations, Young Women's Christian Associations, visiting nurses, associated charities, industrial institutions, clinics, etc. A settlement house with these two paid workers and volunteer helpers from the community would prove a practical, economic method of helping the Mexicans in this way. Congregational workers would find no barrier in working among the Mexicans of the South West. They would find it to be abundantly fruitful and rewarding. There is a great call for settlement work all along this Mexican border.

ABRAHAM LINCOLN

Written by a 5th Grade Boy, 11 Years of Age, in a Southern Mountain School for Whites.

Abraham Lincoln was born in 1809.
 His father was poor but also very
 divine.
 The father would not have thought
 of his little son
 Being a scholar—just what he had
 done.
 He had a poor way of going to school,
 But his mother taught him many
 a rule.
 He thought to himself, "I'll learn to
 write,
 If I have to study day and night."
 He borrowed books from all around,
 But he never would leave them on
 the ground.
 He would take his books and put
 them away
 Where he was sure that they would
 stay.
 One night he laid a book on a great
 big crack
 And the rain wet it from back to
 back.
 He took it to the owner and said,
 "There never a thought came to
 my head
 That the book would get wet after I
 went to bed."
 After this he moved away,
 And he was glad he could not stay.
 Sickness struck his mother dear,
 His heart was ready, his mind was
 clear.
 He thought what a lesson his mo-
 ther's life gave
 But now his dear mother was in her
 grave.
 After his mother was put away,
 He sent for a preacher a prayer to
 say.
 He wrote a letter to a circuit-rid-
 ing man
 Saying to him, "Come the first time
 that you can,
 For since mother has gone to her
 rest
 I want you to pray that we may be
 blest."
 He and his father could not stay
 alone,
 Because they had to have some one
 to stay at home.
 Now his father married a second
 time,
 And to have a mother again was
 simply fine.
 His step-mother said as a love-
 token
 Abraham never an unkind word has
 spoken.
 He left his father when he was 21
 years old
 To be a patriot brave and bold.
 He became president of the United
 States
 To hold a Union strong and great.
 The people of the country wept
 and mourned
 When they learned the strong truth
 Of how Lincoln was shot by John
 Wilkes Booth.
 He was buried in Springfield, Illinois,
 by the people of the land
 And they felt bound to him by
 both heart and hand.
 Lincoln was a man strong and bold.
 He went through weather warm
 and cold.
 Whatever came, he did his share
 And did not his strength try to
 spare.
 I want to be like him when I'm a
 man,
 Ever ready and willing to do what
 I can.

OBITUARY

In the death of Miss Jessie Murdock of Concord, New Hampshire, who had been for two years a faithful teacher at King's Mountain, North Carolina, this school mourns a

great loss. Miss Murdock passed away in July at her home where she had gone to spend a part of her vacation before taking up summer duties.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for August and for the eleven months of the fiscal year to August 31st.

RECEIPTS FOR AUGUST

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	7,283.01	556.32	1,757.27	.....	72.36	9,668.96	2,828.17	12,497.13	7,921.97	20,419.10
1920	7,685.42	201.93	2,039.97	.....	65.91	9,993.23	3,069.00	13,062.23	9,752.53	22,814.76
Inc. Dec.	402.41	.....	282.70	.....	.....	324.27	240.83	565.10	1,830.56	2,395.66
	.....	354.39	.....	.....	6.45	.....	.....	.....	.....	.....

RECEIPTS ELEVEN MONTHS TO AUGUST 31st

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	112,067.47	7,529.03	28,772.92	35.95	640.60	149,045.97	5,022.49	154,068.46	69,373.07	223,441.53
1919-20	131,930.72	7,791.88	37,240.32	16.50	661.55	177,640.97	10,939.58	188,580.55	83,106.31	271,686.86
Inc. Dec.	19,863.25	262.85	8,467.40	.....	20.95	28,595.00	5,917.09	34,512.09	13,733.24	48,245.33
	.....	.....	.....	19.45	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	2,139.34	1,508.18	4,530.62	120.00	300.43	8,598.57	25,100.64	33,699.21	50.00	33,749.21
1919-20	11,284.52	1,776.78	5,958.47	.....	296.79	19,316.56	39,152.84	58,469.40	349.40	58,818.80
Inc. Dec.	9,145.18	268.60	1,427.85	.....	.....	10,717.99	14,052.20	24,770.19	299.40	25,069.59
	.....	.....	.....	120.00	3.64	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS ELEVEN MONTHS

RECEIPTS	1918-19	1919-20	Increase	Decrease
Available for Regular Appropriations ...	223,441.53	271,686.86	48,245.33	.....
Designated by Contributors for Special Objects	33,749.21	58,818.80	25,069.59	.....
TOTAL RECEIPTS ELEVEN MONTHS	257,190.74	330,505.66	73,314.92	.....

FORM OF A BEQUEST

"I give and bequeath the sum ofdollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Rev. Harold M. Kingsley, Director of Negro Work in the North, recently visited Union Church at Newport, Rhode Island, of which he was at one time the pastor. This is the oldest church organization of colored people in the United States.



If you have not yet seen "A Program of Parish Evangelism," drop a card to Rev. Frederick L. Fagley, D. D., 287 Fourth Avenue, New York. It is a concise outline for all the year and a plan of church work to enlist men and women in the service and worship of the church.



The new stereopticon lecture, "Larger Parish Activities," is now in circulation. It is well adapted for use in connection with the season's mission study textbook, "The Church and the Community," and requests for it are numerous. Pastors desiring to present this lecture should make reservations at an early date.



Rev. Andrew Gavlik, of Duquesne, Pennsylvania, will spend the last two weeks of October in Massachusetts. Churches and societies wishing to hear his message should correspond with the Woman's Home Missionary Association of Massachusetts, 14 Beacon Street, Boston. Mr. Gavlik will also give the first two weeks in November to the state of Connecticut.



Our friends of the Woman's Home Missionary Union of Connecticut are delighted at the prospect of meeting and hearing one of the field workers toward whose support they make such liberal contribution. Mrs. Louise B. Esch, of Mobridge, South Dakota, will visit that state during the month of October, under the direction of Mrs. Charles Snow Thayer, 64 Gillette Street, Hartford, and all requests for Mrs. Esch's services should be sent to her.



Rev. Herman Obenhaus, D. D., has been appointed Superintendent of the German Department, succeeding Dr. Eversz, who will continue as Associate Superintendent during the remainder of the year. The nominations for a successor to Dr. Eversz were made through the German Conference, and Dr. Obenhaus received the large majority of the votes of the various bodies. His close association with the German ministers, through his relation to the German Institute in Chicago Theological Seminary, gives him a wide acquaintance throughout the entire country. He is universally respected and loved throughout the whole fellowship. The thirty-three years of service which Dr. Eversz has given to the churches have been marked by rare devotion to the work, indefatigable labors, sound judgment in all that he has undertaken. The churches have grown from a handful to several hundred under his leadership. Dr. Obenhaus will relieve him from the heavy burden of travel and office routine, but will have, during the coming months, the benefit of his sound wisdom and advice.

AN IDEAL VACATION

By Mrs. William J. Minchin, Denver, Colo.

I HAVE been reading our last *Congregationalist* and find that my husband and I have just had an ideal vacation this summer, according to the definition there given. It says that "vacation is by derivation an emptying. You empty yourself of your accustomed plans.

it down in my notebook: "I rushed five miles, rode horseback twenty miles, traveled on a sled thirty miles, came by auto seventy-five miles, and made the rest of the trip, four hundred and sixty-four miles, by train."

So, late in July, we left Denver one night, and the next morning

reached Rock Springs, Wyoming, where we were met by Rev. D. D. Reese, whose journey to the Conference had so aroused our interest, and who is home missionary at Pinedale and vicinity, and, one might truthfully say, of everything else in western Wyoming; for from Rock Springs up to the celebrated Jackson Hole country, just south of the Yellowstone, he is the only resident minister, a veritable bishop of all that country.



OUR FIRST BLOW-OUT

You empty your mind of the accustomed work. The first rule of a real and Christian vacation is to vacate, to dump the furnace of your business mind, to clear out, vamoose, decamp, absquatulate, and let your tired mind recover its tone. If possible, we should all have some element of adventure in our summer resting times, and be a sport."

As long ago as last February, when we were gathered in Douglas, Wyoming, for the Pastors' Conference, plans for our vacation took shape in the minds of Dr. Minchin and myself. This Conference was held at Douglas because it was a *central point* in the state, and when one of our home missionary pastors recounted his experiences in reaching that central point, we decided that as soon as possible we would travel over the same route and visit his field. Here is the brief record of his story. I am not depending upon my memory—I got him to write

At 10:30 a. m. we were stowed away in the missionary Ford, that valuable pastor's assistant in these western fields, and were on our way to Pinedale. I received my early education as a strap-hanger in going in and out of Boston, and have often congratulated myself on being small enough to slip into any small space; but for the first time in my life, during the next ten hours, I envied my husband his two hundred pounds as I bounced and slid around while that "little old Ford rambled right along." We rode for miles and miles and miles; we rode for hours and hours and hours, and saw nothing but dust and a "long, long trail a winding."

Imagine our surprise, therefore, when we came suddenly upon a few buildings, on one of which we read the sign, "Eden post office." It was impossible to imagine who could go there for mail, and I, who depend so greatly upon the daily visits of

the mail man, wanted to stop and write a letter to "Whoever may call for it," so that such a one might not be disappointed. But with so many miles between us and our destination, we gave up the idea, which still seems to me a very good one. However, a still greater surprise was before us. Several miles beyond the post office we found one large building bearing the sign "Eden Hotel."



AT ONE OF MR. REESE'S PREACHING STATIONS

No other buildings, no other sign of habitation was to be seen. Desert to right of it, desert to left of it, desert before and behind it! I know Sam Walter Foss must have passed here and gotten his idea of building a house by the side of the road and being a friend to man. Could one even debate the question of driving on in the face of such wonderful optimism? We couldn't. Climbing out of the automobile, a bit stiff, a bit sore, we entered the hotel and partook of such luxuries as it afforded. In the washroom we found a wooden sink, a bucket of water, a towel, all of which we used with more enjoyment, than might seem possible. Then followed a good meal of meat, potatoes, bread and butter, pie and coffee—all for sixty-five cents. Of the water it is best not to speak.

Greatly refreshed we started on

our last lap, Mr. Reese remarking, "Now we are off for Pinedale." But it seemed that our troubles were really about to begin. Some ten miles from this half-way house we had our first blow-out. The trouble was with one of the front tires, and as the space was for a rear wheel, we waited an hour while Mr. Reese experimented with everything at hand. Like a good pastor he had informed

his people of our contemplated visit—perhaps he had over done it a trifle—at any rate, all the mosquitoes in the entire country had discovered that nice, tender city people were on the road and they came to meet us. Such a warm welcome and lasting evidence of appreciation have not often fallen to our lot. While we were of no assistance to Mr. Reese, we were quite as busy and far more active. He showed his optimistic spirit by remarking, "It's lucky it didn't

happen out on the desert!" We looked around. What was the difference? There was sage brush, sage brush everywhere. Where *was* the desert?

When we were once more on our way we had a delightful and unusual experience. Some two hundred yards on our right appeared two beautiful inhabitants of the desert—a young antelope and doe. For a moment they stood still, poised daintly, with ears alert, nostrils dilated; then they turned up their little white tails and ran, only to appear again and again not far ahead of us. Indeed, it would have been altogether too near if we had been the enemies they feared we were. They traveled several miles with us in this way and then suddenly leaped across the road right in front of us and scurried to shelter.

Most welcome were the tremb-

ling lights of Pinedale when at nine o'clock we drew up at the door of the parsonage, a bit stiffer, a bit sorer, and were kindly made to feel at home by the pastor's family. He had declared we would arrive by daylight, so he did not turn on the lights of the car, but it seemed like night to us when we caught our first sight of the town, nestled among the hills, 100 miles from the railroad. It reminded me of what my husband had said in anticipation of a visit to another little Wyoming town, "It is so small, out there all alone, one wonders that they do not take it in at night."

For the next two days the men emptied their minds of "accustomed work" and went fishing. When Mrs. Reese was not cooking fish—beautiful brook trout—she and I visited among the women and young people of the place.

I wish I could remember all the interesting stories told of our home missionary and his work. Let me mention one or two. On one occasion he was called to a place a long distance to the north of Pinedale to conduct the funeral of a little child. It took him four days to reach the place and he had no way of letting the mother of the child know that he was coming. But she had waited, "knowing you would come." Isn't that a reputation to be proud of? On another occasion, he had just reached home after a long, hard journey and found that he had been asked to travel forty miles to perform a marriage ceremony. It was impossible to reach the place in time, but, resourceful as ever, he got the parties on the phone, had them secure witnesses, opened up all the other lines, and married the young couple on the phone.

Sunday was our busy day. The

congregation wisely and kindly refrained from making any remarks about the appearance of the preacher. The fact that he was rather heavy-eyed, that one eye was scarcely open and that there were great welts on his forehead and neck excited no comment. Although the noon hour was short, we could not resist the invitation to have dinner with some members of the congregation from "back East," and we had a de-



CONGREGATION AT BRONX, WYOMING

lightful hour—four New England Yankees, with so much in common! Lovingly we spoke of "old ocean," of the shaded streets, of homes surrounded by great spreading trees, while the daughters of the house wondered if they would ever come to care for the ocean as they do for their beautiful mountains, and if they could be contented to have their wonderful view shut out by trees and houses. Our hostess admitted that the first year she was in Wyoming she cried more than did any normal baby, but evidently she has found as have many others, that the first hundred years are the hardest, and her beautiful home with its equipment of modern conveniences, and her two girls who attend college, have made her quite happy so far from the road. This home is on the bank of the beautiful Green River, a river

that resembles the clear streams of the Berkshires. To one brought up near the sea there are only two places suitable for bathing—the bathtub and the ocean. But I must confess I could not long have withstood the desire to substitute this river.

All too soon around came the Ford, and we drove thirty miles to Bronx, where we found the schoolhouse well filled. Again we had tire trouble, so Dr. Minchin went ahead on a passing truck, and the rest of us followed later. Here we met, one hundred and forty miles from the railroad, and from everything else, just such men and women, boys and girls, as you all met in your churches that day. I am always impelled to ask people I meet in these far-away places two questions: "Where did you come from?" and "Why did you come?" The queer thing about it is that they all know where I came from and why I am among those present. How can they tell? After a reasonable length of time I usually say, "I'm from New England," and the result is always the same—smiles, quick glances from one to another, and the inevitable, "We knew you were." Then follows advice not to change "it," not to lose "it," be sure to keep "it," for they all like "it." Please, dear readers back East, tell me what is "it."

From Bronx we drove fourteen miles to Daniel, where we were to have supper and an early service, but since many families were away from home, we had neither. We hurried back the eighteen miles to Pinedale, and arrived in time to attend the young people's missionary meeting, and a good one it was, too. Here we met a man who for years has supported two children in Turkey, and also discovered that of the group of young people four had attended the recent Y. P. S. C. E. convention at Colorado Springs.

Now the best part of this story is that Mr. Reese, whose D. D. is on the wrong side of his name, is going to remain on the field. He is doing good work; he is contented; he has filed on land ten miles beyond Bronx, and on his fiftieth birthday his people gave him a party, and the gifts he received will be a substantial help in starting his farm.

Bright and early on Monday morning we started back to the road. On the way Mr. Reese inquired when we were going to make another visit to Pinedale. He was told that we thought we would wait until he had moved to his farm in order that we might have a good long ride.

Am I not right in saying we had an ideal vacation?

The following extract from a letter from the wife of a home missionary bears additional testimony to the helpfulness of the automobile on isolated frontier fields: "We recently attended the Summer School for Rural Pastors, and how grateful we were to the dear people whose contribution of the Ford made this possible. A thousand-mile journey was necessary, but it was an inestimable privilege to hear the fine lectures and music and rub elbows with those who are not only filling places here in the West like the one we occupy, but also with those who are doing big things in life. The sessions were most interesting and so helpful to all who attended. The usefulness of the Ford is evident almost every day. Recently on the occasion of a funeral—that of a young man—the father came to us in great distress because the flowers had not arrived, and would the pastor go to the railroad and see if they were at the express office, a trip of forty-four miles. Of course the pastor went and the flowers were delivered in time for the funeral. Inconvenient at times, yes, but after all, is it not splendid, the childlike faith of these dear people, that when they come to the minister with their troubles, he and the little Ford will straighten them out?"

A LEADER WITH A SOCIAL VISION

By Miss Nelle M. Osmun, Alamo, N. D.

IN this district the snow and rain and cold disagreeable weather lasted until very late this year. In consequence the country work did not really open up until June. However, if the winter presents difficulties and hardships, the summer pretty nearly makes up for them by allowing us many opportunities for developing the work of the Kingdom and for forming many pleasant acquaintances.

On June 6th we organized the first Sunday School in Appam, a little town on the railroad about six miles west of Alamo. We began with sixteen members. As this town is practically the center of a Norwegian settlement, it has meant much to have this American work started, and although the parents do not as yet respond as cordially as we could wish, they are much more friendly than was formerly the case, and in time I am sure there will be a real spirit of co-operation. We meet in a large hall, where on Saturday nights dances are held, and in consequence we usually have to sweep up cigarette stumps and chewing gum papers, as well as much dust and dirt from the floor, before we can begin

our meetings. We reach Appam by auto.

My Sunday afternoons are occupied farther away in the country, at Angie. Here there is an organization with sixteen members, and a Sunday School having a membership of thirty-five.

There are people of culture and refinement in this little town, and it is a pleasure to visit their homes and have access to their gardens, which this year have been blessed with a plentiful supply of all kinds of vegetables. The spring chickens were a little late in making their appearance, but there is promise of maturity and we feel sure of having our appetites satisfied when that promise is fulfilled.

The Bibbler School, named after a neighboring farmer, is a delightful work. It was formerly looked after by the Methodists, but as their leader was becoming too feeble to care

for it, they turned it over to us. There are many bright young men and women in attendance at this school. Our adult class is called "Live Wires," and recently showed much skill in getting up a picnic and ice-cream social at a creek nearby, one of the most beautiful spots in the



CHURCH AT ALAMO, N. D.



WITH FULL DINNER PAILS



A NORTH DAKOTA SCHOOL BUS

Northwest. A nice sum of money was realized as a result of this affair and was used to pay for some new song books recently purchased. We meet every Sunday afternoon, with an average attendance of thirty. There have been as many as sixty present, and when the weather is very warm we sit outside on the grassy prairie and have our several classes.

Every Sunday evening we have a community service in Alamo. It has been too warm to meet indoors and so we have a service on the sidewalk, with the help of a small folding organ. The children like this service. One little Catholic boy always inquires as to when we are going to have church and he never fails to be present. We sing "Church in the Wildwood," "Somewhere the Sun Is Shining," and other pieces easily grasped by all.

We are planning for a good-sized and attractive church building which shall cope with the new \$55,000 up-to-date school building that is being erected and which will bring young people from all over the country to our vicinity, we trust.

Not long ago we held a community camp fire by the lake. A good lunch was enjoyed by all and we toasted weners and marshmallows and played games until a rather late hour. A motor boat was the source of much pleasure to the young people.

The longer I remain on this field the more important the work seems to me. There is much to be done here in the way of Christian Americanization and as I am the only American missionary within a radius of fifty miles, it means much to have our work planted and developed. My sister, who resides in Pennsylvania, spent the summer here, and she greatly helped the work, not only in a financial way but by teaching in the Sunday School and doing whatever she found to do. The little folks called us "the preachers," although she slightly resented the title. The parsonage lot was used for a playground for the children. We are greatly in need of a Ford, and have been obliged to hire a car for reaching the different points on the field unless some good friends offered their help.



WHERE THE DOOR OF OPPORTUNITY IS OPEN

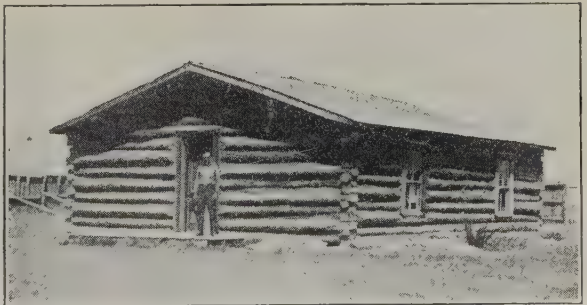
By Rev. H. Roy Phillippi, Hedgesville, Montana.

I CAME to Hedgesville last year a stranger and they took me in.

I was commissioned to care for two churches, Hedgesville and Rotheriema, the latter a Scotch settlement.

I made the twenty miles between the two places every Sunday on foot, on horseback, by stage and by livery rig. This year, Nihil, a point just outside of Judith Gap, was added to my field, and I was given the missionary Ford in order to make the trip. If the reader will consult the map of Montana, it will be seen that Judith Gap is between the Belt and the Snowy Mountains. Just

south of the Snowy range which stands like a mighty wall on the north, rising about four thousand feet above the plain, lies the little town of Hedgesville. It is



GENERAL MEETING HOUSE AT ROTHERIEMA
"BUILT IN A DAY"

called Hedges station on the Great Northern. From this place the stages run out over the plain for twenty-five miles in various directions. So much for the geography of the country.



FRANKLIN SCHOOLHOUSE, MR. PHILLIPPI IN CAR

As these towns of Hedgesville, Rothiemay and Nihil are located they form a triangle, as the map will indicate. It is ten miles from Hedges to Nihil; from Nihil to Rothiemay twenty-five miles; Rothiemay to Hedges twenty miles. In addition to serving these points the teacher of the school at Rossville came to me some time ago asking if I would stop at that point, which is half way between Rothiemay and Nihil, and give them a sermon. My schedule was pretty full already, but I told them I would be able to hold services there at five in the afternoon. My Sunday program is now about as follows: Hedges, Sunday School, ten a. m., preaching service at eleven; Nihil, Sunday School at two p. m., preaching at three; Rossville, preaching at five. Rothiemay, Sunday School at seven p. m., preaching at eight. This would seem a very crowded day, but

I enjoy the work. The round trip is about sixty miles. It will be seen that the car is indispensable.

Our great difficulty is that the population is scattered. The ranches vary from a few sections (square miles) to as high as eighteen thousand acres. The people are glad to have callers. This makes the work far more interesting, for they welcome the minister above all other visitors. My record shows a weekly average of fifteen calls. The church services are always well attended. I speak to an average of fifty people every Sunday.

A remarkable feature of this work is that there is no denominationalism. There is a Catholic church at Hedges, but my churches are all known as "the Protestant churches" or just "the church."

The country south of the Snowy range has a future. It is interest-



HEDGES ON THE GREAT NORTHERN

ing to try to anticipate what will be here in twenty or thirty years more. It is all in the future, for the country has little of civilized history to record so far.



THE SUMMER SCHOOL AND TRAINING CONFERENCE AT BILLINGS, MONTANA

By Rev. Frank E. Henry, Great Falls, Montana

TWENTY-ONE home missionaries of Montana will be forever grateful to the Home Missionary Society for ten days of

unalloyed pleasure, set, like a cluster of pearls, in the dull round of the summer's duties. And a dozen others, some as teachers and some as

visitors, shared the good times and the complete recreation and are equally grateful to the "mother of us all."

Montana is fast becoming the "experiment station" for the churches. Last summer it was made the basis of the Home Missions Council survey. Next summer, in all probability, will be seen the consummation of the "Interchurch" or "Union" college, to be located at Billings, using the Polytechnic as a nucleus, with possibly a training school for young preachers all the year round, and a summer conference for the pastors of the state which shall follow the lines of this year's work. But all this is prophecy. Here is history:

This first missionary pastors' conference was held from July 13th to 23rd, in the building of the Billings Polytechnic Institute, generously thrown open by President Eaton. Dormitory, dining hall, and class rooms, with library and office, gave a scholastic air to the conference, and the college surroundings, sweeping the years away, left the men in the mood of Dr. Holmes's famous phrase, "We are twenty tonight." Baseball, tennis, golf, quoits, and the swimming pool invited to physical rebuilding, while occasional sermons and prayer meetings left tender memories of hours spent on the Mount of Transfiguration.

Especially did the two "Rimrock" meetings sweeten the soul. Early in the morning, but not too early for a full night's sleep, we climbed up among the boulders and brush as high as safety would permit. Against the cliffs—the rimrocks—that overlook the Yellowstone, at whose feet the college buildings nestle, we sat and sang and talked and prayed.

In the foreground, like a picture, lay the emerald landscape, cut into checkerboard blocks of alfalfa and

young wheat, crossed and divided by hedges and irrigation ditches and dotted with groups of farm buildings. Beyond the river, which just here swings to the other side of the valley, bench land and foothills slope gently upward, lying in the lap of the giant Rockies that lift their white peaks in the far distance, seventy-five miles away. Above this serrated horizon, westward, and in the upper air hung the soft gray clouds of the summer morning. Eastward, against the dark green of the trees that hid the older part of the town, the newer residence district of the city sparkled brightly a mile or so away. Here we worshipped, and then went down from the mount to the duties of the day, preparing for the winter of activity ahead.

Several lectures and round table discussions by state and national leaders on church methods and organization, sermon making and delivery, were varied by addresses by President Atkinson, Professors Cooley and Swingle of the Agricultural School at Bozeman; Professor Kelley Miller of Howard University; President Eaton of the Polytechnic; Superintendent Pope of the Anti-Saloon League; Mr. Roy J. Covert, a local banker; Rev. Robert Allingham of Wisconsin; Dr. Powell and Dr. Moore.

The "Oberlin Band," made up of four summer student pastors livened things up on the athletic field, at after-dinner stunts and the nightly bed time "Sings." Not only the head of the school, but its hands and feet—cooks, waiters, young men and maidens, student "stayovers"—each and all dispensed that western hospitality that is as proverbial as the famous Southern brand of long ago.

It was voted unanimously that it was well worth while and that a return engagement of the C. H. M. S. team would be welcomed next year.

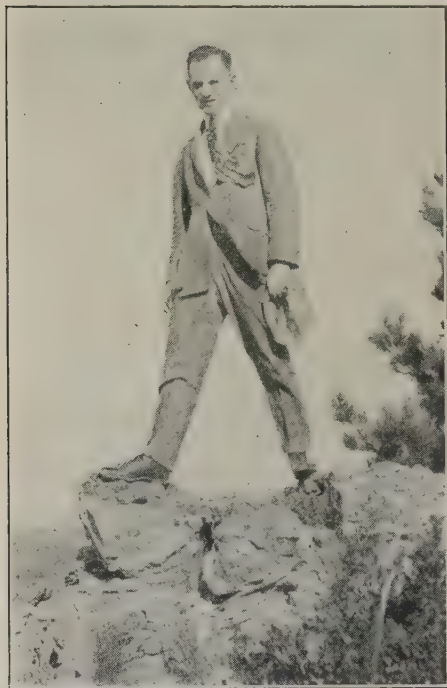
Every prayer, every word of testimony, every earnest effort we put forth is making it just so much easier for God to finish His work of love.

POWDER RIVER PARISH

By Rev. Elmer H. Johnson, Billings, Mont.

POWDER RIVER! Let 'er buck!" It was no accident that the doughboy took his cry from Powder River when he went over the top, and said of his quiet buddy, "He has gone West."

When one leaves the railroad at Miles City with his eye fixed on the horizon one hundred miles southward, he is in a spirit of expectancy, and



REV. HENRY K. WATERS VIEWING
HIS PARISH OF 3,240 SQUARE MILES

with every mile the spirit of Powder River strengthens his heart beat.

There is "Tongue River"—was it named because of an incident where a pine tree replaced a broken wagon tongue and saved the outfit—men, mules, and merchandise? Or did that active little beast, so hard to bridle just above the lower jaw, furnish the occasion for the name? Then follows fifty miles on "Pumpkin

Creek," which rambles no less than a pumpkin vine and robs the uninitiated of all sense of direction.

Just beyond the "S. L." ranch a big board bears the legend, "Custer County—Powder River County" Once firmly spiked, it has been torn from its posts as if the very winds would say, "What will do very well for the rest of the world won't hold in Powder River."

In the "woolly days" when a man died the boys would come from fifty miles around to "plant him"—you can't have a funeral without a preacher—and as one after another swung out of his saddle he would not ask, "What did he die of?" but "Who shot him?"

Set over against the conventional world, with its railroads and baby buggies, Powder River is what the ladies fighting off ennui want—"something different." It is not romantic—the term is too tame—let Scotland and Italy be that! Powder River's "anthem" is

I'm a wild Montana flower,
Growing wilder every hour.
Nobody cares to cultivate me,
For I'm as wild as wild can be.
I'm wild, I'm wild, I'm wild!

And Powder River County is ours, my Congregational brethern, ours to serve.

The Home Missions Council, representing nine leading denominations made a survey of the state and sat on the proposition that every square foot in Montana should be definitely under the care of some responsible Christian church. In allocating the vast areas of unoccupied territory, they assigned Powder River to us. That means we are expected to go in and all other denominations stay out. This is the measure of our responsibility: 3,240 square miles of marvel-

ous ranching country, 5,000 people, seventy public schools and not a Protestant church building. It is our privilege to go in and prove that a sparsely-settled area "one hundred miles from everywhere" can be given adequate service.

A telegram to New York brought a fine new Ford with self-starter, the gift of friends in Massachusetts, for Powder River. Scarcely had it been labeled "Congregational Service

est daughter before she was freed from her flame-eaten flesh. But there was the mother, burned in the hands and in the side, living with the vision of her futile fight against the tongues of fire, burned into the very tissue of her brain. As soon as her hands were healed, Mr. Whitaker returned to the Service Car, and together we took it on its maiden trip.

Late one Thursday afternoon the people of Broadus, a town built be-



REV. ELMER H. JOHNSON AND THE CONGREGATIONAL SERVICE CAR.

Car," when two men stepped up to it: "Congregational Service Car! What's Congress up to now?" On second reading they said, "For the church, eh? That looks like business." The clear-cut words of the sign make it cease to be a Ford and become a specific thing, an indication of the presence of the "Sky Pilot."

Rev. Richard Whitaker had dedicated himself to this great undeveloped field, and was just ready to strike from the railroad beyond the reach of telegraph or telephone, when he received the following telegram: "Dorothy burned. Kerosene explosion. Come at once." He had a few moments of conversation with his eld-

cause the newly-organized Powder River County had to have a county seat, saw a new car on their streets—the "Congregational Service Car," and how delighted they were when they learned that it was for them.

We announced a Sunday meeting in the schoolhouse that afternoon, and on Friday went in search of appointments for Sunday morning and evening. Ten miles out we took a picture of the children of Sand Creek School, asked them if they wanted a Sunday School, chose one of them pilot, arranged to send the car out to bring in to town any people who had no conveyances, and journeyed on some fifty miles, making calls here and there. We reached Broadus late

in the afternoon and Boyes, 120 miles from the railroad, in the evening. On Saturday we returned to Boyes, giving a sheepherder and his dog a chance to ride atop our baggage, and took in the big doings incident to the establishment of the "Powder River Trail" extending from Moosejaw, Canada, to Denver, marked by a bucking broncho in black on a field of white.

Sunday morning we picked up our

form hot from a hundred miles of travel.

On Monday we returned to Miles City and the railroad, having spent five days in the Powder River country.

It was apparent that Mr. Whitaker could not remain away from his stricken wife and four babies, and we could not ask her to make her home in the vast solitudes where the vision of her burning daughter would



BRIDGE OVER POWDER RIVER AT BROADUS

twelve-year-old girl pilot, and Mr. Whitaker brought in four loads of people in the Service Car. An hour later that car had a new Sunday School to serve, and three hours later, another, at Broadus. That night practically the entire population of Boyes and several freighters, who were camping for the night, gathered about our trim little outfit stationed in front of the post office, caught the key from the piano inside, joined in the songs that came through the open door and window, saw the minister lift the Bible into the shaft of light, bowed under western stars during the moment of prayer, and hung on the words of the messenger as he preached from the little bepedaled plat-

probably always be before her.

"Of twenty-two children ten years of age and under, only four had ever been to Sunday School before in their lives," began a letter reporting the first session of the Broadus Sunday School. Had the Congregational Service Car not paid for itself on the first trip? We said we would be back in two weeks.

Rev. W. P. Kelts, pastor at Columbus, Montana, offered to give six weeks to Powder River. When he was ready to start a telegram was received calling him to his mother's bedside in Canada. That meant the writer must go out alone to make good the appointments. The first day's travel totaled 162 miles, over



1. The Congregational Service Car.
2. As fine a ranch as lies out of doors.
3. After a night in the Wagon Box.
4. Meeting with a Parishioner.
5. They Raise Corn in Powder River.
6. Culverts will make better roads.

roads cut up by recent rains. In one place the car had to go it on two-by-sixes, over a washout six feet deep.

On Sunday, at Broadus, an enthusiastic group voted to organize a church and completed the organization Tuesday with forty charter members, all adult and nearly as many men as women, including the leading people—bankers, physicians, county officials, etc. In a town of about 100 people such a response is significant. After the Commercial Club meeting, its president was heard to say, "We've got to have a church. That's all there is to it. We are not doing right by our children. Churches are just as necessary as schools to build up a community that will bring in the best people."

Sunday afternoon, accompanied by a teacher who came along to give a reading and lead the singing, your missionary drove thirty miles to Osgood School, only to find that the car had outrun the mail and arrived before the announcement, so nobody came. A sentence on the blackboard announced the visit. The same was true of Piniele, 125 miles from the railroad, but two hours of fast driving brought in about twenty people. All remained after the service. The banker said, "We must have a Sunday School." "All right," was the response. Will you be superintendent?" "I will, if necessary," was the banker's reply. And the Service Car had another Sunday School to serve.

In such an area as Powder River County, all agencies making for a better civilization find it difficult to get a sufficiently large group together for a successful meeting. With a population of less than two to the square mile, it is necessary for a large percentage of the people to be present, and some of them have to come many miles. When people come ten, twenty or thirty miles, they look for a meeting that shall be more than an hour long. Therefore, in council with these people, three things have

been decided upon:

First, all Christians must unite on a broad, democratic basis, forgetting divisive dogmas and emphasizing fellowship in worship and service.

Second, equip the minister not only with a speedy conveyance, but equip the Service Car with a portable moving picture machine. It will help him to get a hearing, and showing good pictures to people who have never seen a moving picture in their lives is Christian service when it helps break the monotony. Moreover, it will help him present the Gospel from screen and platform to men and women who have not yet accepted Christ.

Third, co-ordinate the Red Cross, Farm Bureau, Parents' and Teachers' Association, and have an occasional big picnic day. Have a program of recreation (let the boys pull a few Wild West stunts), addresses and moving pictures furnished by the Farm Bureau, by the Red Cross, by the schools—giving each a chance to put over its message—and a service of worship led by the minister. The fact that he furnishes the moving picture machine for all will not hurt his cause.

In addition to these big picnic days, the minister may go from school to school, darken the windows, show some good educational pictures, and hold religious services in some school-house or ranch at night. The pictures also may be shown on these occasions. He will meet as many small appointments as his strength will permit. The opportunity is limited only by our ability to enter into it.

After Mr. Kelts' mother recovered from her illness, he was able to give four weeks of fruitful service to Powder River County and has been succeeded by the man who is to settle down as bishop of this great area, Rev. Henry K. Waters, of Chicago, who has had experience in a Montana parish and knows the range.

After Mr. Waters' arrival on the field, a service was held at Broadus,

and on Sunday evening we visited Rocky Butte School on Little Powder River, 112 miles from the railroad. The schoolhouse was packed to the doors and people were looking through the windows. The moving pictures were used for the first time at this service to the surprise and delight of everyone present.

On Monday morning we scaled the heights of "Fighting Butte" and looked down upon the place where the cow puncher fight took place which gave the butte its name. We looked out into the distance on every side, over the entire country and beyond, and understood more clearly than ever before what Jesus experienced in His heart when He looked out upon the multitude and had compassion upon them because they were

as sheep having no shepherd. Leaving Mr. Waters on that lofty peak and descending to the plain below, we saw him scarcely visible against the sky. And there stood the Service Car ready to respond to his touch and to speed him over this wonderful parish as soon as he should come down out of the mountain.

Let us thank God for Mr. Waters and his wife who have the courage to meet the challenge of Powder River, and for the friends who uphold the hands of the Home Missionary Society, making it possible to send supplies to our scouts in No Man's Land. Let us also thank Him for the opportunity that is ours to help carry the Gospel to the last man in the most isolated places in our great country.



AN ENTHUSIASTIC REPORT OF A SUMMER STUDENT'S WORK

By Wendell M. Thomas, Jr., Dewey, S. D.

(EDITOR'S NOTE.—Mr. Thomas, a student at Union Theological Seminary, was commissioned by this Society for work in the vicinity of Edgemont, South Dakota, during his vacation period this year. This field, of which Rev. Alan M. Fairbank is pastor, is so large that such assistance was absolutely necessary. The following account of Mr. Thomas's work at Dewey cannot fail to be of interest, describing as it does the wonderful country, the people he served and giving some idea of the way in which his service was rendered.)

SOUTH DAKOTA is about three days' journey from New York. In going there one passes through the fertile, hilly land of New York state; the broad farms of Ohio; the hot, flat plains of Indiana and Illinois; the beautiful, rolling country of Iowa; through Nebraska, choppy in the eastern part, flat as a lake in the west; and finally into the prairie land of South Dakota.

As I stepped off the train at Edgemont, on June 30th, I immediately recognized Mr. Fairbank because of his height (six feet three), and found him to be as kind and cordial as he is tall—but no better than his wife. I remained at their home a couple of days, getting acquainted with the "west," drinking in advice and talk-

ing over missionary problems.

Edgemont is a flat little town, with a few trees and about 1,200 people, set in a large prairie basin. Its business prosperity is dependent upon the railroad, oil, and cattle. Its population is cosmopolitan and shifting. There are two wide business streets, both unpaved, a few hotels, a movie theater, a bank, a post office, a school, a hospital, and two churches, struggling along in spite of able leadership. No one has any trouble in getting the janitor to send up hot water. The water comes up hot all the time from a deep and powerful artesian spring. Drinking water needs ice. On the usual hot day your bath will not be cool. I took a hot bath and felt good—just a little too good.

Two features of this prairie coun-

try appeal to one brought up in an Eastern city. You can see the whole sky at once, and how beautiful it is at sunset! The air is rich and you seem to breathe in the golden sunshine. The hills are velvety in the distance; the sage brush gleams, a bluish silver; the heavy white clouds, tinged with coral and gold, hang solidly under the blue bowl of the sky. The air is dry. One day last July the thermometer stood fifty degrees in the sun, yet a light wrap was sufficient. Another day showed a hundred and thirty degrees, but it was not so uncomfortable as New York City heat.

Instead of traveling about the entire section, Mr. Fairbank thought it would be best for me to start a permanent work at Dewey, a little station twenty-five miles northwest of Edgemont. There are only about twenty-five people in the town, but it is a central point for the surrounding country, which probably has two hundred inhabitants. The section is growing every day. I agreed with Mr. Fairbank as to the wisdom of this plan, and he drove me over to Dewey in his Ford. Roads? Some say that South Dakota has the poorest roads in the United States. Well, that road is the poorest in South Dakota. Figure it out for yourself. A rearing horse is like a houseboat on a quiet lake compared to that Ford. Ruts, "draws," and holes in the "gumbo" road! Gumbo is a clay-like soil, which when wet clogs the auto wheels to the guards, and when dry bakes as hard as rock, and, of course, bakes into ruts.

Well, we reached Dewey, and after visiting several folks, we found one home that could take me in—that of Mr. Matteson, who keeps the general store with the post office in it. His is the only two-story house in the place. Most of the people live in log cabins. There is also another store, a railway station, a boarding house, garage, school, and dance hall. There are no barber

shops or cobblers, so I cut my own hair and cobbled my own shoes, in addition to mending my clothing.

My first task was to get acquainted with conditions. The people are friendly but not affable. The majority are homesteaders, holding a section (a square mile) or less. It takes three years or more to own a place, and in order to become a property owner it is necessary to erect a dwelling, stretch wire fence, and break some ground. The man with a mower is gradually pushing out the slouching individual who wears a large soiled felt hat and clanking boots, and rides hard after wild horses, cows, and steers. Cattle raising, however, is still the main industry. Some men work seven days week, digging for the precious but elusive oil. Others work on the section (railroad track). Laborer and boss on farm, ranch and railroad work together in fellowship. Social life centers about the home, the store, and the dance hall, where couples whirl fast to good music in a low, long, log cabin, from nine p. m. Saturday to five a. m. Sunday. The boys are manly fellows, and the work they do is wholesome. A service on good citizenship revealed a woeful lack of civic and political knowledge. The people are not academically educated, but are alert to the big issues of daily life. The little school runs up to the tenth grade. The nearest college is very far away.

The Sunday School was a running organization when I arrived. How small it was—fourteen men, women, and children. A wave of solitude swept over me as though I were alone on a desert island. I am getting used to small numbers now. There were only twice fourteen present at our biggest service, but I hope and pray that large audiences may be the order before long. I certainly tried to work to that end. Both the church services and Sunday School were held in the double-roomed white

schoolhouse. I conducted the first preaching service without a hitch. The silence of the room during prayer did not terrify me as it had once done, nor did I break down in the middle of the sermon.

After that service the Lawsons took me away to their place, some three miles from Dewey. Mr. Lawson is a ranching farmer who was once a minister of the Gospel. The family has shown me every kindness and one and all have been an immense help to me. They keep cattle, pigs, and chickens, and raise grain and garden truck. Water comes from a spring two miles away, and every drop must be conserved.

During the first month much of my time was devoted to organization, services, and trips to Edgemont. I was also able to do a little visiting with the people in the lonely houses. The Lawsons let me use a saddle horse. Riding over the prairie on a little galloping cow pony is sure fun. It sends a thrill of joy through a city boy. Silvery green sage brush, pungent and gnarled, is the chief growth. The horses out here are wonderful. I thought I should have to learn to take care of horses, but they need no care—only a saddle, bridle and spurs, unless you prefer to ride bareback. They need no food but the prairie grass, require little water, and no currying or shoeing is necessary. They can tear over the tangled prairie without stumbling and seldom tire. One night "Kitty" picked her way diagonally across the prairie for a mile, and found the gate in the dark. Quite a stunt, it seemed to me, but I found it was not an unusual thing for her to do.

At the suggestion of Mr. and Mrs. Fairbank I accompanied them to the Assembly at Placerville in the Black Hills, a camp for young people of the Congregational church in this quarter of the state. We stayed a week. The Black Hills are not grand like the Rockies, but picturesque and charming. As the train pulls out of

Edgemont, around the horseshoe bend, the view is broad, entrancing. At Mystic a toy train takes you winding fourteen miles down Rapid Canyon, by the side of Rapid Creek, which it crosses thirty-nine times. On a good track I could beat the train for a half-mile stretch. There were fifty at the Camp—"Gospel Gulch"—and it was real camping, especially for me. In seeing the boys off from Edgemont I had forgotten my own suitcase, and the express agent at that place could not find Placerville on the map. Parts of my one suit went to rags.

The routine consisted of classes in the morning, swimming and hikes in the afternoon, and campfire stunts at night. I tried to be generally useful and helped to show the boys their bigger, social selves. They had a good time, and learned to like Christian conferences, even if they received comparatively little in the way of religious training. We slept out under the stars, took a morning plunge in the cold mountain stream, rushing so swiftly that I could hardly hold steady when swimming with might and main against it. Dam building, mountain climbing, and walking along the "Flume" were the amusements. The "Flume" is a trough six feet by four, miles long, and in places elevated fifty feet, which carries water from mountain streams to Rapid City. A six-inch plank over the water, along the top, furnishes a smooth walk to the nearest town to any person warranted not to get dizzy. How fast could you run along it without falling in?

We had a baseball game for the boys at Dewey, and this included some men, every Saturday afternoon during the summer. There was also a Boy Scout meeting. The boys were wild but companionable and good to work with. They are soon to become "tenderfeet" (the first stage) learning the law, the history of our country's flag, and the tying of knots.

I rated our Sunday School at twen-

ty-eight per cent, according to the Pilgrim Standard. I tried to raise the percentage, beginning with a teachers' training class and a quality and quantity contest between the boys and girls—an air race around the world.

The "Open Meeting" on Sunday evening is like the Christian Endeavor. Last time I dressed in Hindu costume and gave an India pageant, unassisted. It brought increased interest and a good offering. We had one big entertainment, including a box social. The Edgemont choir girls furnished a play, songs, the boxes, and, of course, themselves—all very fine. A couple of humorous selections and games completed the program. Some of the men told me that it was the first good time they had enjoyed since they hit the country. The folks were so accustomed to staying up all night that I had to tell them I felt like going to bed. In one and a half hours they took the hint. I closed my eyes at three p. m. Talk about the wicked city with its

late hours! We can keep up with it.

I find that pastoral work can be done best in the hay field or in some place where people are busy. One day I worked on the stack for one of our farmers. We got the stack so high that the stacker broke under the strain (meaning the stacking machine, not myself). Aside from the very hot work it was more of a picnic than a haying job. There was a gang of six. We had ice cream for dinner, which the "Mrs." brought three miles in a buggy. We went swimming after each meal and, of course, slept on a bed of hay. It was the labor of free men, all on an equal footing. The great trouble with me is that I get hay fever. You know how hay fever is—you feel like a grasshopper, in your own sight, with the continuous sneezing and wheezing. Therefore, if I am ever called to a regular pastorate in this country I shall have to find easier work than the haying, such as digging post holes or working on the section.



A WOMAN'S WORK IN A MINING TOWN

THERE was not this year the usual "hot weather" falling off in the attendance on our services, although the congregations did not come up to the average during the vacation season. Our best services were held on Easter Sunday and on Children's Day. A special interest was manifested in the Easter exercises from the "sunrise" meeting early in the morning to the exercises by the children in the evening. On this day it is our custom to hasten very early to the house of God. Flowers, special music, an Easter talk and an open meeting, winding up with the distribution of Easter greeting cards make it a most attractive day of worship. Four infants were brought forward for baptism, one mother bringing her child many miles to be baptized in the "old home church." Children's Day

proved equally attractive, but the attendance was not quite so large, owing to the fact that five other Sunday Schools were holding special services at the same hour.

We have been unfortunate in having many of our people sick during these summer months, but it is a pleasure to go with the usual "cup of cold water in His name" to the various homes where there is illness. One young woman whose life had been despaired of looked forward most eagerly to the daily visitation and special communion we had with the Master on these occasions, and feels today that our prayers were heard and that she was brought back from the brink of the grave for some real purpose.

We ask the prayers of all our friends on behalf of this field in the mining region of Pennsylvania.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF AUGUST	Av'ge five prev. yrs.	4,150.67	2,812.51	6,963.18	2,023.84	4,939.34	6,250.66
	Present year	3,703.15	3,908.42	7,611.57	3,194.83	4,416.74	7,917.14
	Increase .....	.....	1,095.91	648.39	1,170.99	.....	1,666.48
	Decrease	447.52	.....	.....	.....	522.60	.....
FOR FIVE MONTHS FROM APRIL 1	Av'ge five prev. yrs.	31,973.70	12,174.96	44,148.66	14,685.92	29,462.74	73,774.99
	Present year	38,897.39	13,928.89	52,826.28	14,425.74	38,400.54	25,405.58
	Increase	6,923.69	1,753.93	8,677.62	.....	8,937.80	.....
	Decrease .....	.....	.....	.....	260.18	.....	48,369.41

Maturad Conditional Gifts (4 months) \$2,500. Last year, same period, \$24,250. Not included in this line is \$44,314.09 from the Congregational World Movement of which \$20,733.79 was paid to State Societies.

A NEW APPROACH NEEDED

The difficulty of making intelligible comparison of the above figures emphasizes the necessity for a new approach to the finances of the Society. To compare receipts with the average of five years is of little value because of the rapid change in the purchasing power of money. Then the Congregational World Movement contributions are a part of the regular income of the Society at present, but they cannot be introduced into the reckoning with any satisfaction since payments have just recently begun.

Possibly the most pertinent inquiry affects the results of the C. W. M. on the regular contributions. Does the decrease in the contributions in August mean that there is to be any deduction from the usual giving on account of the new pledges?

There has been a reduction of the home missionary force from 1,788 in 1914 to 1,437 in 1920; the big need of the increase shown on account of the C. W. M. is the replacing of these missionaries just as promptly as possible.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to the Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Is your church building in first rate order for the winter? If not, this is the very time to make repairs. It is better to make it watertight and wind-proof now than to wait for the searching storms of winter to discover the leaks and damage the decorations.



Is your church in debt? If so, why not clear off the crippling burden this fall? Many churches find it easier to raise money after harvest than at any other time, and although a dollar will not buy as much bread as formerly it will go just as far as ever in paying debts.



The way churches are going "over the top" in our various drives should encourage them to believe that a campaign to extinguish their overdue obligations would succeed. If well planned, unanimously agreed upon and aggressively pushed, it would probably secure enough to wipe out the debt and have enough over to make a handsome addition to the pastor's salary. What is more, it would put a new spirit into the church, and prepare the way for a rich spiritual harvest.



Our church at Pulaski, N. Y., has been doing notable things in the way of improvements. Not only has it put \$1,500 into renovating the parsonage, and \$500 into bettering the basement rooms, but it has secured a \$6,000 pipe organ for its house of worship. Having done all this it added \$500 to the minister's salary.



We are greatly interested just now in the progress of our church in Little Ferry, New Jersey. They have unanimously agreed to erect a parish building which will cost at least \$23,000. They need it, for the little house of worship is not half large enough for their developing work. When two hundred people try to get into a room which was planned for a hundred and twenty-five it is time for something else. We hope the Church Building Society will be able to aid these earnest workers with a generous grant and loan.



This Little Ferry Church, under the leadership of Rev. Robert Stemme, is winning the favor of the community to an unusual degree. Reacting against the misinterpretation of Christianity by a state church in the land where many of them were born, they were holding aloof from churches. At their school celebrations no minister was allowed to participate. But when the Grammar Schools held closing exercises recently in the Lodge Hall with about 650 people in attendance, our church had been rendering such fine community service that the pastor, Mr. Stemme, was asked to give the invocation and benediction. At almost the last minute, the expected speaker of the evening failing to appear, our minister was invited to give the address of the evening, and it was received with much applause. A church which is thus winning its way because it helps all the people surely deserves our aid.



LANSING, MICH., PLYMOUTH CHURCH

Our Congregational churches in Lansing, Mich., have a special interest for us in this Tercentenary year because each of the three churches commemorates in its name the forefathers whom we are honoring. They are "Plymouth," "Pilgrim," and "Mayflower." Plymouth is the mother church of the group, organized in 1864, and it worthily exalts the ideals of the Founders in that state capital.

REV. GEORGE T. McCOLLUM, D. D.

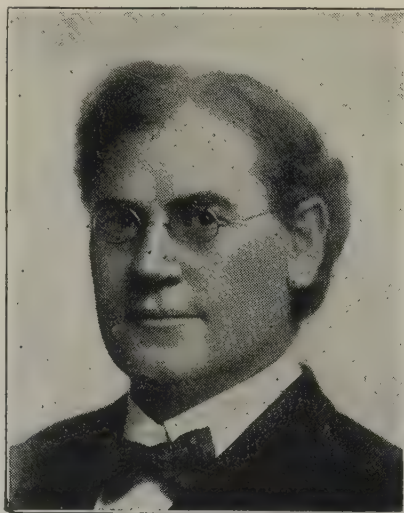
We are glad to introduce to our readers our new Field Secretary for the Interior, the Rev. George T. McCollum, D. D. who enters upon his new position in Chicago on the first day of this month. To many he will need no introduction for he has long been one of our Congregational leaders in the Middle West.

He comes into a remarkable succession, for his predecessors in our Chicago office have been men of unusual gifts and notable success. Dr. Charles H. Taintor, Dr. William W. Newell and Dr. John P. Sanderson make a trio hard to match anywhere, and their service among the three thousand Congregational churches of the Mississippi Valley, most of which were benefited by the helping hand of this Society, was worthy of all praise.

It is surely an honor to follow men of such distinction, and Dr. McCollum's rare gifts and rich experience warrant the expectation that he will achieve a like success in this great field. It is the first time that one of our officials comes to us from below Mason and Dixon's line, but we are glad to have a southerner of his type as a herald of Pilgrim ideals. He was born in Augusta, Kentucky, and as his name indicates is of Scotch ancestry. This is balanced by a dash of Irish, Pennsylvania-Dutch, and English blood, and the mixture makes a splendid type of American. His early education was in the public schools of Kentucky, from which he passed to

Berea college, taking both preparatory and college studies there and graduating in 1890 with the degree of M. S. After teaching a year, and working for the Western Electric Company in Chicago for a year and a half, and taking a year of post-graduate work in Johns Hopkins University, he turned aside from his purpose to study and practice medicine, and decided to enter the ministry. He took his theological training in Berkeley, Cal., graduating from Pacific Seminary.

Coming East to marry Miss Katherine M. Wright, niece of Prof. G. Frederick Wright of Oberlin, he returned to the Coast with her, and was for three years pastor of our church in San Lorenzo, Cal. But the lure of the Middle West was strong upon him, and after this initial pastorate he came back to be pastor of the college church in Be-



GEORGE T. MCCOLLUM, D.D.

rea under the early presidency of Dr. William Goodell Frost. From Berea he came to Illinois where he had three pastorates, at Bunker Hill, at Dundee, and at Marseilles.

Ten and a half years ago he was called from a successful pastorate to be the Home Missionary Superintendent of Illinois. This was when the General Association was reorganized into the Congregational Conference of Illinois. Berea watched his success and gave to her alumnus the honorary degree of Doctor of Divinity.

Such a wide and varied experience has given him an unusual equipment for his new work.

REV. CHARLES H. HARRISON

We are fortunate in securing as our Field Secretary in the far West a man whose training and experience have prepared him for the work in an unusual way. The Rev. Charles H. Harrison, who recently scored a notable success in transforming the situation in the important college town of Pullman, Washington, has opened his Secretarial office in Denver, and his district will extend from Texas to Washington. Mr. Harrison first saw the light of day in Mangerville, New Brunswick. His parents were James and Hannah Harrison, and they were faithful members of the Congregational church in Sheffield, N. B., one of the oldest churches in Canada. For nine years he was a farmer's boy in that community. Then the family moved to St. John where he had the benefit of the public schools of that city. When he was thirteen he began work in a wholesale grocery store and continued in that business for thirteen years. But he was drawn to the ministry, and left his business career to study for that profession.

In 1897 he entered Bangor Seminary, and graduated in 1900. Not content with his preliminary training he entered Dartmouth College in the Junior class, graduating there in 1902 with Phi Beta Kappa rank. Then he went to Yale Divinity School for a year, winning his B. D. *magna cum laude*. He was given the Allis Scholarship at Yale. The year 1903 found him the pastor of the Free Congregational church in

Portland, Maine. He was called in 1906 to the chair of English and Philosophy in the New Hampshire State College at Durham. Two years later he gave up this work on account of his health, and sought an outdoor life on his brother's ranch in Montana.

Restored to his former vigor, he began in 1909 a nine year pastorate in Pullman, Washington, which is the seat of a large State College with hundreds of young people in attendance. He found the old house

of worship remote from the college and in bad repair. Under his leadership a new and commodious building, adapted to community service, was built almost at the gateway of the campus, ready to minister to the throngs of young people there.

In 1918 he resigned this important pastorate to "do his bit" overseas in the great world war. He entered Y

work in France, and from June to October was a Hut Secretary at the front, mostly in the St. Mihiel and Argonne Sectors. After the armistice he was called to Paris and served in the Railway and Information departments.

Returning to this country he has been associated with Rev. William S. Beard in working for the Pilgrim Memorial Fund in Connecticut and in the Pacific Northwest. He will have a cordial welcome to his new field, and will find in Denver Dr. Minchin who was once his pastor in St. John, and is now the Home Missionary Superintendent of Colorado, Wyoming and Utah.



REV. CHARLES H. HARRISON

WHAT THE PILGRIMS DID FOR LIBERTY

By Secretary Charles H. Richards

The Pilgrim pioneers gave tremendous impetus and enlargement to liberty, both in church and state. Reacting from gross ecclesiastical abuses in the sixteenth and seventeenth centuries, they held that each church was free to manage its own affairs, without dictation from any outside authority. They found their charter of independency in the words of Christ—"One is your Master, even Christ, and all ye are brethren." They were determined, with the apostle Paul, to "stand fast in the liberty wherewith Christ hath made us free." They demanded the separation of church and state, and insisted on the right of every man to worship God according to the dictates of his own conscience.

Of course such a doctrine was revolutionary at that period of human history. King James scented danger at once. "No bishop, no king," said he; and he declared of such religious iconoclasts that he would "make them conform or harry them out of his kingdom." The little church of Scrooby fled for its life to Holland, and eleven years later to this new world, where they were determined to create "a church without a bishop, and a state without a king."

The persecutions and hardships of those heroic Pilgrims who landed at Plymouth in 1620 only served to spread more widely their ideal of liberty. Many others arose in England who cherished the same beliefs. The Baptists, whose first "Confession" in England was drawn up in 1644, nearly a quarter of a century after the Mayflower anchored in Plymouth harbor, held to the same liberty of conscience and church life. William Penn, who came to these shores more than sixty years later than the Pilgrims, disowned the right of any state church to dictate how his

people should worship or what they should think. But those sturdy Independents of Scrooby and Leyden and Plymouth were in the very front rank of those who insisted on untrammelled freedom of conscience and absolute liberty in all the affairs of the soul.

It was the Pilgrims in the cabin of the Mayflower, at anchor in Provincetown Bay, who drew up that immortal "Compact" which was the first written constitution of democratic government in human history. It was the principle of their church government applied to civil government. It has been well said that this note, sounded then, "went on swelling and deepening till it was heard at last in the Declaration of Independence and the Constitution of the United States." There was no telegraph cable then to flash across the sea the news of this constitution of Democracy. It was the obscure act of some two-score colonists in the wilderness. Only forty-one persons, heads of families, signed that historic compact. But it was the seed from which later sprang the Republic.

Under a governor of their own choosing, the people themselves made the laws which they were to obey. In both church and state everything was determined by vote of the brethren. They sought the guidance of God, and gladly submitted to His will, but they owned no other Master. In matters of belief and worship, and in the management of the affairs of the community, they claimed a freedom with which no outside authority had a right to interfere. It was but a little colony, numbering barely three hundred persons till near the end of the first decade, but they had already established on these shores civil and religious liberty.

Though remote from the Old World, the influence of the Plymouth

colony made itself felt there. Conditions were intolerable in England under the autocratic grasp of civil and ecclesiastical rulers, and the tidings of this new experiment in government brought a gleam of light to many. The ships passing to and fro, like shuttles in the loom of history, were weaving the fabric of liberty not only for America but for England and the world. Nearly ten years after the Mayflower brought the Pilgrims here began that Puritan migration to these shores which in another decade brought 26,000 persons to New England. Some of them came to Plymouth, so that it's population numbered 3,000 in 1640.

The majority of these Puritans came to Massachusetts Bay. They were not Separatists when they started, wishing to purify the church of England from within rather than to cut loose from it. But the exigencies of life in the new world, and the example and persuasions of the Pilgrims at Plymouth soon made them Separatists; and in seeking to establish a theocracy here, with God as their only supreme ruler, they determined to have a self-governing church and state. The first use of the ballot in America was when the church in Salem in 1629 elected Samuel Skelton and Francis Higginson as "pastor" and "teacher" respectively, by vote of the members of the church. They modeled their civil legislation after the Mosaic code because that seemed to them to express the will of God, whom they sought in all things to obey. They settled community affairs in town meetings, by vote of the people, and as the towns increased they constituted a legislature made up of representatives elected by these town meetings. The method of the free, self-governing church became the method of the free, self-governing state.

To the early ministers in New England our democratic form of government owes much. They felt

that a minister might be a statesman as well as an ecclesiastic. Nathaniel Ward of Ipswich, who had practiced law in England, drew up the "Body of Liberties," adopted in 1641 as the first written code of Massachusetts. Thomas Hooker, who led a colony in 1636 to Hartford, was the writer, for the most part, of the first constitution of Connecticut, the first of its kind and a model for other states. The confederation of the four colonies in 1643 for more efficient self-defense was largely the work of Hooker. John Fiske calls him "the Father of American Democracy." These university-trained ministers were statesmen who laid deep and broad the foundations of the future republic.

News of these experiments in democracy went back to England by every ship. The leaven worked rapidly there. The bitter opposition of the King with his courtiers and prelates aroused the people to a deeper determination to assert their rights. A score of years after the sailing of the Mayflower came the outburst of the English Revolution, and foremost among its leaders were the Independents. Two of them are among the great immortals. John Milton scored victories for the cause with his pen, and Oliver Cromwell, one of the greatest soldiers England ever knew, won triumphs with his sword. Though the Commonwealth they established was short-lived, it liberated England from the old tyrannies, and marked a new epoch for liberty.

Both Hume and Macaulay say that English constitutional freedom owes more to the Puritans than to anyone else. The historian Palfrey adds, "the Puritans never struck decisively for freedom till independence obtained the control of Parliament and the army in 1645, and it was the pens of learned ministers living in New England that in old England raised independency to that position of command. It was Hooker and Cotton and Shephard and Al-

len, and Norton and Mather of Massachusetts, that organized the victories of Fairfax and Cromwell."

This ideal of a free, self-governing church in a free self-governing state gave character to New England. In practice it had its limitations, for the colony was still under the authority of the king. The people also sometimes failed to grasp the full meaning of toleration and brotherhood which were necessarily implied in their principles. But in spite of inconsistencies and mistakes they worked steadily forward toward the full realization of their ideal.

When the war of the American Revolution broke out, therefore, the descendants of these pioneers of freedom were among the foremost leaders in the effort to secure independence for the colonies and to create a republic in this western world. Pulpits rang with appeals to resist the encroachments of tyranny and to stand fast in the defense of their liberty. From the steeple of the North Congregational Church in Boston flashed the lantern which gave the signal to Paul Revere to ride in hot haste to tell the "embattled farmers" that hostile troops were marching out against them. The war for independence began on Massachusetts soil. Samuel Adams, John Hancock, and many other heroic laymen powerfully accentuated the appeals of the liberty-loving ministers of that day. The four New England states furnished twice as many men for the Revolutionary army as were sent by the six states south of the Potomac. And when the war was ended New England men were among the foremost in shaping the constitution of the new nation. Without disparaging in the least the great part played in the struggle for Independence by men of other sections and other communions, it is not too much to say that the men holding the Pilgrim faith and polity

were a tremendous factor in securing the splendid result.

From that day to this their ideal of freedom in both church and state has been spreading everywhere. It is the root out of which republics have sprung on both sides of the sea and around the globe. It has brought democracy and autocracy to a death grapple in many lands, and caused thrones to crumble and crowns to vanish. The great world war has brought tyrannies crashing to their overthrow. Even nations and churches that remain monarchical in form are more and more controlled by the will of the people. The Pilgrim ideals of liberty have been blown like thistledown clear around the world, and their harvest is seen in democracies which supplant old despotisms.

The Congregational denomination which represents the Pilgrim succession in our country is not as large as several others. It made the mistake for many years of considering itself simply a New England institution. It generously gave to others its churches and members. Some communions have distanced it by reason of immigration; others because of a more popular appeal. But its spirit of liberty has spread far and wide into churches of other names. Forty-four per cent of the Protestant churches in this country have a Congregational form of government. Some of them, like the Baptists, were part of the great nonconformist movement in the seventeenth century which sought the separation of church and state, and demanded unfettered freedom in matters of faith. Others, like the Disciples, at a later day with apostolic simplicity organized their churches as self-governing brotherhoods of believers. They, and the other free churches share with Congregationalists the honor of having done much to promote liberty, both civil and religious.

Freedom and Faith went hand in hand three centuries ago. In our day democracy needs the impulse and guidance of religion.

THE CONGREGATIONAL EDUCATION SOCIETY

The average pastor has put at least seven years into specialized training for leadership. The church should recognize this, and co-operate with him heartily in new and, to them, untried plans for betterment in church and community work.



During this last summer nearly 300 young people have made definite decisions to enter the ministry, missionary work in the home or foreign fields, or other forms of distinctively religious service. This fact was brought out at the Christian Endeavor State Conventions, which were largely attended.



A Missionary Reading Contest has just closed in Ohio under the Christian Endeavor Union. There were 1,452 readers of missionary literature. As a result of the great amount of missionary information thus disseminated 596 young people enlisted in missionary prayer circle leagues, and 250 mission study classes were organized. Another result was the raising of \$59,565.71 for denominational home and foreign missions.



There are twelve strong planks in the platform of the Boy Scout organization. A loyal Boy Scout exemplifies twelve fundamental Christian virtues. Scouting affords the finest possible opportunity for religious education. It brings a mature man of strong character into normal, natural relations with a group of boys at a most important period in their development. Personal forces are the supreme factors in religious education. Here is a wonderful chance for any man who wishes to invest life where it will count. A leaflet on this subject is furnished by the Education Society. It is entitled, "The Boy, the Church, and Scouting."



A "Christian Leadership Diploma" is to be given by the Educational Department of the Kansas Conference to those taking a four years' course in Christian Leadership at the Young People's Conference.



To adequately care for the Congregational Students at the University of Wisconsin, it is estimated that \$250,000 should be used for a suitable plant and equipment. Other denominations have spent, or plan to spend, equal or larger sums of money for the care of the young people of their respective faiths.



The Union Theological Seminary of New York announces the organization of a Department for Home Service with a view to meeting the growing demand for Christian workers trained for special types of work. Students in this Department must be college graduates, and the aim is to make the Department of the greatest possible service to the church at large.

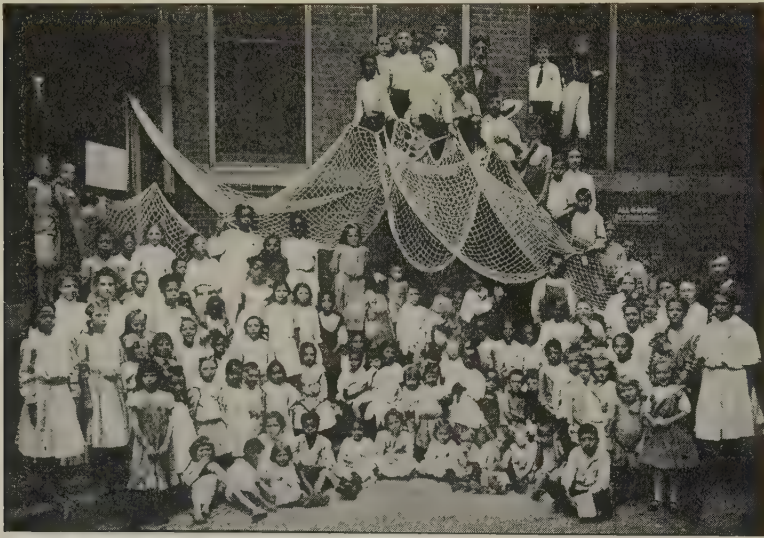
SCHOOL OF RELIGION IN SUMMER DAYS

By Mrs. Millacent P. Yarrow

"BUT I don't *want* to go to the seashore," the little olive face was flushed and the dark Italian eyes flashed determination. "I don't want to go to the sea-shore I want to go every day to my Shawmut Church School." "Why Rose Costello! you know you've begged and begged to go to the sea-shore every summer since you can remember. Why do you say you don't want to go now that the chance

convinced the little maid that that help is needed.

Thus in Boston, Massachusetts, the Shawmut Avenue Congregational Church, moving out in faith into her new, obvious task as a community church, has this summer through the Daily Vacation Bible School touched little Italian Rose and lighted her brow with the halo of the Madonna: Little Swedish Lila and Armenian Garabed and many little 'way 'way



A Congregational pastor writes: "The Church that cannot get a congregation on a Summer Sunday is cheered and feels itself justified by being open to these happy groups five days in a week."

has come? Why do you care so much for your vacation church school?" "Daddy, you don't understand. Didn't mother tell you? I'm helping my teacher. She needs me to show the little ones how to sew. She can't get along without me." And unconsciously the little figure was drawn up very erect, her twelve years were doing their full duty in point of dignity and the warm light of the great maternal heart of the universe was softening the glow of the flashing eyes. Rose is helping her teacher and the heaven-made teacher has

back American Johnnies and Marys and Herberts and Hesters, yes and little colored Linkum and Barbara (these are make-up names, of course, but Rose is really Rose), all these have been coming day by day for six weeks of the summer to the open doors of the old church on the corner, some because "teacher needed" them, some because "you make things there," some because "the singing is jolly" or they "like the stories" or just because "if you're reg'lar you get to go on the treats a' Fridays," whatever it be that has attracted each,

something has held them to the school in the church in the summer.

Sometimes these schools are called Daily Vacation Bible Schools, sometimes Vacation Church Schools, Bible Story Clubs, Vacation Religious Day Schools, Community Schools of Religion or Community Vacation Schools. They are variously called and variously conducted. Their object is always, however, to extend by the use of some of the summer hours the all too brief time for the nurture of the children in religion.

Two rather distinct types may be traced among these schools running back to two seemingly distinct beginnings in this work. Twenty years or so ago the pastor of the Congregational Church at Elk Mound, Wisconsin, Rev. Howard R. Vaughn, began conducting pastor's classes which led to a summer school for Sunday School teachers to which came eager learners from many miles about. Practice classes furnished the field for wonderful experiments. One cannot help feeling the thrill of heroism in the stories of sacrifice and devotion to a cause which mark the progress of this enterprise.

Writing recently in answer to questions asked, Mr. Vaughn says: "We have spared no labor nor expense in getting the highest type of pedagogical skill in working out a method and plan of religious instruction for children from kindergarten to high school inclusive. We have worked out this plan as follows: We have employed, first, the skillful teacher, the very best and most successful in the range of our knowledge. In addition we have employed people from our normal schools whose business it is to criticise the work of teachers. We have given the teacher the grade to which she is accustomed in public schools. The school itself is of course made up of children of a given community.

These different teachers worked out their lessons and taught the differ-

ent departments under the searching criticism of the normal critic teachers.

There were many questions we were seeking to answer. The all inclusive one being: how shall we apply the laws of modern educational science to the field of religion. The subject matter, the objective, the spirit and tone of the religious field were so different in many ways from those of general education that it appeared to us all an impossibility to transfer bodily the methods which had been developed in public school rooms to the department of religion. We therefore worked for eight summer vacations at great expense, for us who had the matter in hand. We believe that we have answered the question correctly and some of us personally felt that the question was the most vital one which affected our whole civilization, though we do not wish to underestimate the importance of many other great problems.

We do not claim to have answered all questions to our satisfaction, for we have for the full twenty years of our work been constantly revising and readjusting our work and making new estimates. But we have settled the main great principles to our satisfaction. Children have attended the school in large numbers. Permanent religious interests have been aroused."

This type of school which has been conducted in many places, both rural and city, in Wisconsin, Michigan and Illinois, is distinctly a school of religion, opening daily for from three to six weeks at nine a. m. and closing at twelve with about forty minutes given to the study of religion through the Bible and Bible stories, and about forty minutes to memory work and the study of the passing on of the Christian religion to the dark corners of the world. The remainder of the time is given to worship, recesses and an assembly.

Carefully arranged grade by grade with lengths of periods and subject

matter worked out for each grade a program for this type of school appears in Mrs. Hazel Straight Stafford's manual "The Vacation Religious Day School" just published by the Abingdon Press. Mrs. Stafford has for ten years been associated with these schools and gives helpfully explicit suggestions and directions for every phase of the work from the preparation for a school in a community to the daily teaching of each grade from kindergarten to third year high school.

These schools have met with amazing success wherever conducted. The children come and come regularly. The assigned lessons are learned. The lives of the children bear the impress of the school in changed lives. The standard of work in the church schools of the community is raised by these unique demonstration schools.

Another type of school has been fostered by Rev. Robert W. Boville who was formerly superintendent of the Baptist City Missionary Society of New York City. He discovered a summer school conducted by a devoted woman of vision in one of the Baptist churches of New York City, saw the value of the work and developed several such schools in the following summer and in the course of a few years became so much interested that he has made this his life work. He has developed first a National and now an International Daily Vacation Bible School Association, at the Bible House, New York City, gathering reports as far as he is able from all work in the field of summer schools of religion for children. Play and crafts with Bible stories, lantern pictures and songs make up the program. Manuals are published by the Association for the use of the teachers.

From a very conservative estimate it is safe to say that eight or nine hundred summer schools of religion have been conducted this summer. The type of program has ranged all

the way from the mission school, drawing the children from the streets by the attraction of the fascinating crafts, with a Bible story, hymns, songs and treats and no attempt at actual study, to the school of intensive religious instruction with notebook work and home preparation.

Chicago and New York have had over a hundred each. Boston and vicinity, St. Paul, San Francisco, Detroit, Los Angeles, Philadelphia, Baltimore, Milwaukee, St. Louis and half a dozen other cities have been centers of this work for several years and all are putting more and more emphasis here. Some of the cities, Chicago and Boston for example, have well organized federations conducting this work. In St. Paul the County Sunday School Association makes this a part of their program to "Build a Righteous City on Religious Education." A few words from the superintendent's last report will tell better than mere statement what kind of work they are doing in St. Paul: "The thank offering as a form of missionary work and training in giving was continued this year. Pupils were taught to give because God wanted them to be His helpers in doing good to other children. It was planned to help them consciously and deliberately to choose to allow the love of God to dominate their lives even to the point of sacrifice, and this obedience to His will was expressed in doing something for others of His children. They gave intelligently because they understood why and to what they were giving and had large freedom of choice in the matter."

A glimpse of the schools in California is found in Miss Bundy's account in *The Congregationalist* of August 12, a few words of which may be quoted here: "In Pasadena the Religious Education Directors of the four downtown churches planned a community school which should be departmentalized and hold one division in each of the four churches. The

First Congregational Church is responsible for the kindergarten. The enrollment in all departments is about five hundred.

A smaller community effort developed in Los Angeles, where the Baptist, Christian, Congregational and Presbyterian churches of the downtown apartment house section united in a school held in the First Baptist Church, using also the Y. M. C. A. gymnasium, located but a block from the church.

In preparation for all these schools, an institute under interdenominational direction was held in Los Angeles, June 30 to July 3, and a smaller one the same week in San Diego. Two hundred and forty teachers were in regular attendance at the Los Angeles training conference. Experts on Bible study, Bible geography, music, supervised play and craft work conducted the various sessions."

Much the larger number of schools have been held not in these large centers of work but scattered over the

country, often unreported to any agency, but utilizing the summer days and the unused churches for the children of the community.

One of the best features of the movement is its community trend, making one of the best opportunities for the churches to practice real co-operation. The Americanization possibilities are large. One Congregational school reports this summer children of the following nationalities and races: American, Armenian, Canadian, Chinese, English, French, German, Greek, Irish, Jewish, Negro, Portuguese and Russian. Another element which commends the movement to men and women of vision is its undoubted usefulness as a practice field for method and program for the week day religious schools that certainly loom just before us on the horizon. It may safely be predicted that in another few years the vacation religious day school of a strongly educational type, well graded and carrying the children forward year by year, will be found in every forward looking community.



America's ruling passion is for education. Almost all the people share it. The laws of all the states require some school attendance. Our total investment in school plants, elementary and higher, exceeds \$3,500,000,000. We spend for education annually \$1,000,000,000.



COMPARATIVE STATEMENT

		Churches Individuals	Women's Societies	Legacies	Other Sources	TOTAL
RECEIPTS FOR JULY 1920	This year	4,922.03	515.96	944.02	31,945.47	38,327.48
	Last year	6,192.22	1,146.72	.....	3,231.00	10,569.94
	Increase	.....	.....	944.02	28,714.47	29,658.49
	Decrease	1,270.19	630.76	.....	.....	1,900.95
RECEIPTS FOR AUGUST 1920	This Year	3,004.51	791.69	.....	17,318.09	21,114.29
	Last Year	2,828.38	967.44	16.98	1,500.00	5,312.80
	Increase	176.13	.....	.....	15,818.09	15,994.22
	Decrease	.....	175.75	16.98	.....	192.73

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

For the encouragement of our field workers, we are glad to report that from January 1st to July 31st, fifty-five new mission Sunday Schools were organized. The record by states is as follows: Alabama 1; Arizona 1; Northern California, 2; Colorado, 2; Louisiana, 4; Michigan, 1; Montana, 9; New York, 1; North Dakota, 7; Oklahoma, 3; Oregon, 2; South Carolina, 1; South Dakota, 14; Washington, 7. Reports for August are coming in as this item is being written and indicate that the organizations will be much larger than that of the 1919 season. We appreciate all the work the state Superintendents and their assistants are doing along this special line of service.



Rev. F. P. Ensminger of Colorado, formerly in charge of our West Tampa Mission, and one of our most successful and consecrated workers, has been appointed for Sunday School extension work in North and South Carolina, with headquarters at Star, North Carolina. Mr. Ensminger will spend at least six months in connection with the work of the Star Larger Parish, reorganizing the existing Sunday School work and reaching out into the regions beyond.



Rev. C. T. Rogers of Alabama and West Florida is organizing what he terms "A Five Hundred Home Department." He plans to reach a large number of people in the rural regions who are not identified with any Sunday School and who are living in places for the larger part, where the Home Department work will be of real service to them.



"In this hour of the nation's imperative needs, and of our larger and golden opportunity, we Congregationalists must not neglect our boys and girls."—JOEL HARPER, D. D.



"We need to get into action along Sunday School extension lines in a more effective way. We ought to be strengthening the schools we have, especially in the small rural churches, and stressing the organization of rural schools around the larger churches."—A. E. RICKER, D. D.



The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment. Next to the apportionment plan, the chief source of income is the offering on Children's Day.

FORM OF REQUEST

I give \$.....to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

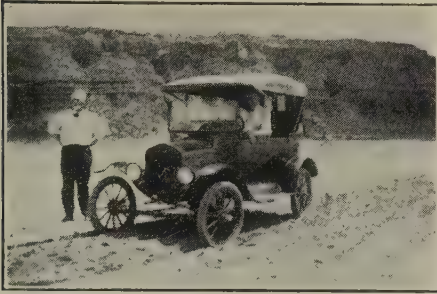
CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

SUNDAY SCHOOL ACHIEVEMENT AT SALT SPRINGS, OKLAHOMA

ONE of the most striking instances of community achievement in Oklahoma during recent years is that of the church at Waynoka. Three years ago it was a

point where a great salt mining and refining industry would be built up. The town is located at the head of the great Salt Plains, which are white for miles in dry weather. It could



PASTOR PEARSON OF WAYNOKA



HOME OF THE STATION AGENT

small home missionary parish struggling for life and recognition in the town. Now it is recognized as a leader in the state, and with the extension of the railroad from Waynoka to Buffalo, it is the hope of the church to bring under its care and leadership the towns which line the new road. One of these towns, and the one around which this article centers, is the little prairie settlement called Salt Springs.

hardly be called an ideal location for a town site as one has to wade through sand to get anywhere. However, it is a trade center for quite a large farm and ranch territory, the inhabitants of which previously had to drive from twenty to thirty miles to reach a town.

At present there is a main street with three shacks on one side and two larger buildings opposite. A tiny structure not only serves as a



THE FIRST SUNDAY SCHOOL AT SALT SPRINGS



THE STATION AGENT'S FAMILY

Less than six months ago, as the last ties were laid across the river bridge some miles out of Waynoka, the little town sprang up, and immediately it aspired to become the

bank, but is the home of the banker as well. The lumber man uses the lumber office for a residence. A corner of the garage fixed up as a room is the home of the auto man

with his wife and two babies. The superintendent of the elevator has a one room shack for his little family; in fact, the station agent is the only one who has a home apart from his place of business. A picture of it appears on the preceding page.

The population of Salt Springs totals thirty-two, but the prospects for development after harvest and with the opening of fall are very good. A post office has been secured, and mail will soon be handled in regular order there. This is a big thing for those who have had to get mail from a crossroads point several days late and two or three miles from their home.

The people of this community have endured the real hardships of pioneering, and secured some of the poorest lands in Oklahoma. Those who have scraped together a little have lived so long without the things which we consider necessities that they do not need or desire them. But the majority do care very much about religious matters. They are so far from the world of affairs, because of lack of news of it, that their neighborhood doings and their religious differences are the sole subjects of discussion. The children of this country have had the poorest of rural school training. As for Sunday Schools, there is a Methodist service held in the district schoolhouse about three miles north of town. The Nazarenes have just completed a little building six miles south of town. The many revivals and the many, many backsliders from the faith have made the others in the vicinity dubious about supporting it as a community institution. Besides this sect, there are Christian Scientists,

Missionary Baptists, Holy Rollers, a Methodist, and a Congregationalist. Right now it would probably be out of the question to suggest any denominational work, but through the Sunday School a spirit of co-operation and tolerance can be nurtured, until a community or federated work may be established. The people are quite ready to have a service and a "preaching," which Waynoka will try to supply for a few weeks at least.

Miss Olive Pearson, the daughter of the pastor at Waynoka, who has been doing a creditable work in this new community, writes interestingly of the beginning of the Sunday School. The first two sessions, she says, were rather unique. Some had never attended before. No one knew about the lessons. Not one of the little kiddies appearing the first Sunday had ever heard of Saul and David or Samuel before. It was rather difficult sailing with no lesson material to work with, no organ, one Bible, and a dozen variegated hymnals gotten from the Holiness revivals. Miss Pearson sat on a nail keg to tell the kiddies, seated on little planks, their lessons. The adult men, most of them, played horse shoes outside in the yard until they were sure things were well started. But they are all good people, just real, and have entered into the spirit of the work splendidly. Our prayer is that Christ may be brought to them in the simplest, most real way, and that the Christian life may not be one of great emotional display or of backsliding, but a life where each one endeavors to grow in grace and find favor in the sight of the Master.



The Second Annual Report of this Society for 1919-1920 is now ready for distribution.



The Maccanville Sunday School in Alabama is a flourishing one. Our field worker, Rev. Walter T. Banks, writes that in connection with the Sunday School there is a night school which meets three evenings a week for adults, and a Y. M. C. A. which meets Sunday mornings at eight o'clock.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

HUBERT C. HERRING

STALWART of frame, great of heart, a loyal friend, amiable, wise, tactful, with a keen sense of humor, devoted to his work and his brethren, the man hard to spare, whose place it will be difficult to fill, such was Hubert C. Herring. Few men carried greater responsibilities than he, in his Secretaryship of the National Council and his membership on various Boards and Committees. He was faithful in every sphere of service. He did not shirk any duty. He was ready to make any sacrifice which the cause he loved demanded. He had no pride of office or position. His name did not require prefixes or affixes. He was simply a man, honest, just and true.

We say these things because we have known him for nearly thirty years. As a pastor in Hyde Park, Chicago, we first met him. We were then in the same denomination and we entered the Congregational Church about the same time. More than once we have been a guest in his home and in his pulpit. For some years he has been one of the most loyal and faithful members of the Board of Directors of The Congregational Board of Ministerial Relief. He was deeply interested in The Annuity Fund for Congregational Ministers and his judgment and suggestions were of the utmost value to its Board of Trustees. In behalf of these Boards and out of a full heart, we bear witness to our love for him, to our appreciation of his great work in the Kingdom of God, to the inspiring influence of his deep spiritual life and to an inexpressible sense of loss in his untimely and tragic death. We extend to Mrs. Herring and her family our deepest sympathy. Though dead, he yet speaketh and his splendid work will live after him and through the coming years his name and life will be honored and revered.

A PATHETIC SITUATION

IN the last issue of THE AMERICAN MISSIONARY we called attention to the fact that we had been able to send a wheel-chair to one of our helpless ministers, who is 82 years old, and we quoted from a letter received from his wife, expressing her gratitude. The last clause of that letter read "now I can take him out once or twice a day."

"We have just received a letter from this wife from which we quote 'A great calamity has befallen us. Two weeks ago after a severe headache, my eyesight left me. The doc-

tor found congestion, irritation, and a little water at the base of the brain. I tried to keep about the house, and did until I collapsed, and the doctor ordered me to bed. This means that I am compelled to have the services of a nurse. Do you know what that means in the way of expense? The ice in which they pack my head, the washing, and milk, are costing over \$5.00 a week. They tell me the eye is not injured, and hold out hope that in a few weeks the brain trouble will be relieved and my eyesight gradually restored. Of course we

cannot meet these expenses, and would be so grateful, if, within a short time, we could have a little extra assistance from your Board. Please let me know at once, so I can tell what to depend on." This letter, of course, was written by someone else. We have immediately taken

up the matter and sent an emergency check for \$50.00, but this will not be sufficient to take these dear old people over the present crisis. Possibly someone who sees this article would be glad to send to Secretary Rice a gift which would help out in this emergency.



THE PLACE WHERE THE ROAD FORKS

WILLIAM James, when twenty-one and a student at the Lawrence Scientific School in Cambridge, Massachusetts, in a letter to his mother, wrote as follows:

"I feel very much the importance of making soon a final choice of my business in life. I stand now at the place where the road forks. One branch leads to material comfort, the flesh-pots, but it seems a kind of selling of one's soul. The other to mental dignity and independence, combined, however, with physical penury.

"If I myself were the only one concerned, I should not hesitate an instant in my choice. But it seems hard on Mrs. W. J., 'that not impossible she,' to ask her to share an empty purse and a cold hearth." (*The Atlantic Monthly*, July 1920).

The choice in this case was between "science" and "business." He was attracted by the business of "printing," but decided, he thought, in favor of *medicine*, for he recognized it as partaking of both science and productive business. So he took his medical degree at Harvard but did not practice. After three years in his father's house, in a state of mental indecision and depression he finally found himself in the opportunity which opened to him when he was appointed to teach physiology in Harvard. He soon devoted himself to psychology—established the first psychological laboratory in America, enriched the libraries of all continents with his books on psychology and attained a world-wide reputa-

tion. He had chosen the scientific rather than the commercial sphere and in so doing, had "saved his soul" and escaped "the flesh-pots."

This same decision confronts scores of college students. They hesitate in their final decision, not a few of them "sell their souls." The ministry, to the college bred man who has found God and who stands at "the place where the road forks" and must choose, offers a field of service in which there is a fascinating appeal and boundless opportunity for mental, spiritual and beneficent development. It was one of the distinguishing qualities of the great teacher who came out from God "that He went about doing good." To do good to one's fellows, to lose one's self in the service of others, to instruct, to guide, strengthen and comfort the ignorant, the wandering, the weak, the broken-hearted and the imprisoned, is a privilege which must appeal to the man who hesitates "to sell his soul" for "the flesh-pots;" that is, the mere physical and material returns of a life-sphere chosen for its creature rewards. The plaudit of God—"Well done good and faithful servant" is an infinite and eternal reward to compensate for "an empty purse and a cold hearth."

We should not, however, forget that the churches of our day are endeavoring as never before to keep the purse of the minister, if not full, at least not wholly empty, and to keep burning at the hearthstone that fuel which warms the body, gladdens the heart and banishes for all time

the empty purse and discouragement of soul.

During the great world war, who can overestimate the value of those forms of service which maintained the morale of the armies?

In our world, at all times, but especially now, so torn and upset, so burdened with unrest, injustice,

cruelty and wrong, there is infinite need for thousands upon thousands of men and women, who will choose to serve God and man, rather than to obtain comfort, pleasure and ease; who will devote themselves to restoring and maintaining the morale of the armies of the Lord in this broken world.



GLEANINGS FROM THE MAIL

ON returning from vacation we have found in the quarterly letters from the pensioners due in September, many cases of great distress. These trying conditions, however, are met with a noble Christian fortitude and with patience.

A widow too sick to write has asked her pastor to write for her, and his letter says, "She is now very ill and I visited her yesterday and realized that her condition is critical. I think her passing away will be only a matter of a very short time. She is in great need and appreciates the services that the Board renders to her."

A letter from another widow tells us of the nervous breakdown of her daughter upon whom she depended for partial support, and the necessity of changing their residence to a different climate, asking if the Board could furnish the money necessary for their transportation from their present home to a somewhat distant city. We were sorry to be obliged to write that the Board did not have

money available for this purpose.

The daughter of a widow who is on our Roll says, "Mother requests me to write as she is still unable to use her right arm and hand. She is almost helpless and needs continual care. It is a year this month since she was afflicted with this stroke."

In the last issue of the magazine we mentioned the case of a minister who was ill in the Presbyterian Hospital in Chicago. A letter just received from him says, "I am still here and still on my back. So far little change. This serious trouble does not improve. Doctors have decided not to operate. It is very distressing and difficult for me to retain food. I wish I could get home as the children are alone."

By these quotations we have hoped to give to the readers of this page a slight view of the conditions which prevail all the time in the large family of God's dear way-worn people who receive the loving ministry of our churches through the agency of The Congregational Board of Ministerial Relief.

COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the Eight Months, Ending August 31st, 1920

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1919....	11,770.48	1,575.58	1,728.30	1,133.50	6,381.84	1,660.46	46,450.59	70,700.75
1920....	13,066.07	763.95	1,664.88	2,740.65	4,829.78	1,985.93	44,071.35	69,122.61
Increase	1,295.59	.....	.....	1,607.15	.....	325.47	.....	.....
Decrease	.....	811.63	63.42	.....	1,552.06	.....	2,379.24	1,578.14

Note—Donations, Conditional Gifts and Legacies received for the permanent endowment during the eight months ending August 31, 1920, \$12,043.13.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

FIFTEENTH ANNUAL MEETING

Welcome

THE Woman's Congregational Home Missionary Union of Connecticut will have the pleasure of entertaining the Congregational Woman's Home Missionary Federation at the Annual Meeting, October 14 and 15 in Hartford.

We look forward with happy anticipation to the pleasure of welcoming our sister organizations from other states, who will share with us the benefit of the discussions and addresses, and the enjoyment of the other features of the varied and attractive program which has been prepared for the occasion.

The meetings will be held at Center Church House. Entertainment for the night and breakfast will be offered all Federation officers, State presidents and State delegates, also, as far as possible to others who are officers of Associations and Auxiliaries. All who wish such entertainment are asked to notify the Federation office before October 1.

We extend a cordial invitation to all women who are engaged in working for home missions to come to Hartford October 14 to join in this gathering of our national organization, from which we shall gain a fresh realization of the scope of our work, a new sense of our individual responsibility to share in every phase of it, and a host of helpful suggestions as to methods of promoting the cause which we have at heart.

MRS. CHARLES SNOW THAYER
President Connecticut Union.

Program.

The Annual Meeting of the Wo-

man's Home Missionary Federation will be held at Center Church House, Hartford, Connecticut, on October 14 and 15. Its program will follow closely the outline given in the September number of THE AMERICAN MISSIONARY.

The Schaffler Celebration will mark the completion of the Schaffler Fund. Mrs. Mary Schaffler Platt, a daughter of Dr. Schaffler, will make the address. Mrs. J. J. Pearsall will lead the Discussion of Methods. Problems from the different states will be presented with an effort to help solve these difficulties. Methods of work will be helpfully given and an opportunity will be offered for a full discussion. Dr. Herman F. Swartz, Secretary of the Congregational World Movement, will give an address on the Movement, giving the new program of the Congregational churches, and the woman's part in it. Young People's Work will be presented by Miss Ona Evans of Boston. In connection with this presentation a short pageant, entitled "America in the Making," will be given by a group of young women of Hartford. On Thursday evening a dinner will be given at Center Church House with Mrs. Wiliston Walker presiding. Greetings from the various states will be received. A quartette from the International College, Springfield, Massachusetts, will furnish music for the sessions.

MRS. HERMAN F. SWARTZ
Chairman Program Committee.

Exhibit.

As a part of the Exhibit for the Annual Meeting the Federation hopes to present a comparative view

of the work done by the various Unions, especially along the line of efficient organization. A summary of the Questionnaires sent out last summer will be presented in tabulated form and copies of Annual Reports and other publications will be displayed. The newest and best literature issued by the Federation and the other National Societies will be ready for distribution and study. The charts prepared for the Federation portion of the exhibit at the International Council will present in graphic form the organization of the Federation and the work of the Unions. It is hoped that this Exhibit will prove a most helpful part of the meeting.

TOPIC FOR NOVEMBER, 1920

The American Missionary Association

KEEPING THE FAITH

Song Service:

1. O. God Beneath Thy Guiding Hand.
2. A Charge to Keep I have.
3. My Faith Looks Up to Thee.

Scripture: Ephesians 1:15-21; Psalm 121 (in concert.)

Prayer. For strength, courage and vision to "Keep the Faith."

Response—Hymn. Dear Lord and Father of Mankind.

Business. Announcements, etc.

Program. "Keeping the Faith."

1. Hymn. Faith of Our Fathers (stanzas 1 and 2.)
2. Our Heritage, told by the Historian.
(Sing 3rd stanza of hymn)
3. Making Men Free, told by the Reporter of Current Events.
(Sing 4th stanza of hymn)
4. "Preaching Thee," Sketches of missionaries supported by State Union.
(Sentence prayers for missionaries by name)

Hymn. O, Beautiful for Spacious Skies. (1, 2 and 3 stanzas.)

For Helps:

1. "Our Heritage"—A. M. A. Summary extracts from A. M. A. section in Congregational Milestones.
2. A. M. A. school leaflets; use also Handbook of the Woman's Home Missionary Federation, sent with September program.
3. Letters and Leaflets—write to the American Missionary Association, Bureau of Woman's Work, 287 Fourth Avenue, New York City.

Prepare Poster on grey-blue or buff

cardboard, 22 by 28 inches, or smaller in ratio of three to five; use cut-outs or silhouettes of Pilgrims, man and woman or group, in blue paper, lines in black; these at upper left side with subject, "Keeping the Faith," in large lettering at right. Below, at right side of poster, place a blue print of local church or a Home Mission field, with time and place of woman's meeting printed at lower left. Secure help and interest of an artistic member of the Young Woman's group, or High School girls, to prepare posters.

STORIES TO ILLUSTRATE "THE CHURCH AND THE COMMUNITY"

Whether you are using the junior, young people's or senior's book, as you develop the theme of the "Church and the Community," you have a valuable asset available in some of the many excellent "Here and There Stories." When the background of the situation has been presented, the impression is made much more lasting if it is illustrated by a concrete example in true story form. Although the stories are written especially for children in junior age, they appeal strongly to young people and adults. The Stories are sold singly at three cents apiece, or you may have the dozen referred to below for thirty cents. Orders should be sent to the Federation office, 289 Fourth Avenue, New York.

"Tony's Family"; "Roses Red"; "Ping Leen's First Christmas"; "The Baconrinds' Riches"; "The Sad Shanty Sunday School"; "True Americans"; "Rafaelita"; "Polly and Premina"; "The Gift of Flying Eagle"; "How Danny's Wish Came True."

DOES IT PAY?

Is your society doing Reconstruction Work? Has it ever asked this question? If so, let this extract from a letter from our hospital in Porto Rico be its answer: "We never could have taken in one half of the patients we have been able to if it had not been for the help of the women. Thanks to all."

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for August, 1920

The Daniel Hand Educational Fund for Colored People

Income for August from Investments	6,993.94
Previously acknowledge	58,337.22

\$65,331.16

Current Receipts

EASTERN DISTRICT

MAINE—\$360.74.

Auburn: Sixth St. Ch., 6.81. Eliot: First Ch., 15. Portland: "A Friend," 25. South Berwick: First Ch., 70.

The Congregational Conference of Maine, by George F. Cary, Treasurer, \$125.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer, \$118.93.

NEW HAMPSHIRE—\$995.36.

(Donations 580.96, Legacies 414.40)

Atkinson: Ch., 22.50. Center Harbor: Ch., 7. Center Landwich: A. W. F., for Talladega College, 5. Center Ossipee: First Ch., 11. Exeter: First Ch., 44.49. Hancock: Ch., 11. Haverhill: First Ch., 6.32. Hanover: The Church of Christ at Dartmouth College, 49. Keene: First Ch., 40.24. Marlborough: Ch., 12.50. North Hampton: Ch., 25. Plaistow: N. H. & No. Haverhill, Mass., Ch., 14.58. Portsmouth: North Ch., 310.50. Somersworth: Ch., 12.15. Walpole: First Ch., 8.68.

Legacy

Henniker: Hattie A. Newton, (432.78, less tax 18.38), 414.40.

VERMONT—\$50.00.

Brattleboro: S. S., for Rio Grande Industrial School, 10. Johnson: Ch., 30. Lyndonville: Ch., 10.

MASSACHUSETTS—\$5,646.79.

(Donations 2,401.68, Legacies 3,245.11)

Abington: First Ch., 25.50. Allerton: "From a Friend," 25. Amherst: First Ch., 130. Ashfield: First Ch., 17.19. Ashland: First Ch., Federated, 7. Billerica: Ch., 26.93. Beverly: Washington St. Ch., 3. Boston: Old South Ch., additional, 25; St. Mark's Ch., 3.85; A. H. B., for Talladega College, 25; G. G. B., for Talladega College, 5; W. Q. W., for Talladega College, 10. Brighton: Ch., 16.01. Brimfield: First Ch., 24. Campello: South Ch., 100. Chipcopee Falls: Second Ch., 17.36; M. H. C., for Talladega College, 15; N. P. A. C., for Talladega College, 10. Dalton: First Ch., 300; F. G. C., for Talladega College, 100. W. M. C. Jr., for Talladega College, 25. Dorchester: Central Ch., 50. Erving: Ch., 7. Falmouth: First Ch., 14.35. Greenwood: Union Ch., 21.48. Holden: Ch., 23.05. Hopkinton: Ch., 36. Lakeville: Lakeville & Taunton Precinct Soc., 10. Lancaster:

Miss M. A. M., 2. Lynn: Central Ch., 33.84. Millis: Ch., 28. Milton: East Ch., 9.82. Newbury: Byfield Ch., 9.41. Newtonville: Central Ch., 100. Northampton: Edwards Ch., 105; "A Friend," 10; "Friend," 15. Norwood: First Ch., 44. Pittsfield: C. H. C., for Talladega College, 10; C. W. S., for Talladega College, 1. Pittsfield: W. C. H., for Talladega College, 50. Quincy: Bethany Ch., 26.25. Rockland: Ch., 6.75. Roxbury: G. B. H., 1; Mrs. F. L. F., 50. Somers: Ch., 4.22. Somerville: Highland Ch., 10. South Dartmouth: Ch., 13.75. Springfield: First Ch. of Christ, 66.30; H. S. A., for Talladega College, 25; M. D. C., for Talladega College, 5; W. P. U., for Talladega College, 5. Warwick: Trinitarian Ch., 2. Wellesley Hills: Ch., 100. West Medway: J. C. L., 5. West Newbury: Second Ch., 4.82. West Springfield: First Ch., 64.30. Whitinsville: A. F. W., for Talladega College, 100. Wilmington: Ch., 19. Winchendon: First Ch., 9. Woburn: First Ch., 175. Worcester: Central Ch., 171; Hope Ch., 27.50; J. G., for Talladega College, 10; P. B. M., for Talladega College, 10.

Legacies

Concord: Maria E. Ames, 1,723.24. (Reserve Legacy 1,148.82), 574.42. Enfield: Josiah B. Woods, 60. Westborough: S. Ingersoll Briant, 944.03. Essex: Elvira D. Cogswell, 5,000. (reserve legacy 3,333.34) 1,666.66.

RHODE ISLAND—

Bristol: First Ch., H. M. Soc., bbl. goods for Lincoln Academy.

CENTRAL DISTRICT

CONNECTICUT—\$2,813.88.

(Donations 2,585.96, Legacies 227.92)

Ansonia: L. F. A., 25. Bridgeport: Olivet Ch., 15. Colebrook: Mrs. W. E. H., for repairs at Emerson Institute, Mobile, Ala., 1,000. Coventry: Second Ch., 3.75. East Hartford: C. E. Soc., for Wilmington, N. C., 10. East Haven: Ch., 32.92. Glastonbury: R. S. W., for Talladega College, 10. Groton: Ch., 17.82. Hartford: G. E. B., for Talladega College, 5. Kensington: Ch., for Ryder Memorial Hospital, Humacao, Porto Rico, 500. Lisbon: Newent Ch., 17. Manchester: A. C. H., for Talladega College, 20. Marlborough: S. S., 1.64. Meriden: Central Ch., Woman's League, bbl. goods for Lincoln Academy. New Britain: First Ch. of Christ, 300. New Haven: Dwight Place Ch., 85; K. R. B., for Talladega College, 5. Putnam: Sec-

and Ch., 27.05. **Salisbury:** The Church of Christ, 21.03. **Simsbury:** H. B., for Talladega College, 100. **So. Manchester:** F. C., for Talladega College, 25. **Southport:** Ch., for Alaska Mission, 125.90. **Stonington:** First Ch., 30; Second Ch., 44. **Torrington:** Center Ch., 75. **Waterbury:** B. P. H., for Talladega College, 10. **Wethersfield:** Ch., 78. **Winsted:** Missionary Soc., for Lincoln Academy, 1.85.

Legacy

Chaplin: Jane Clark, 227.92.
NEW YORK—\$770.24.

(Donations 768.22, Legacy 2.02)

Brooklyn: W. B., for Talladega College, 5. **Canaan:** Ch., 9.15. **Clinton:** M. A. P., for Saluda Seminary, 3. **Deansboro:** Ch., 16. **Gloversville:** First Ch., 65. **Jamestown:** "A Friend," 500. **New York:** L. C. H., 7.50. **Perry Center:** Ch., 3.99. **Poughkeepsie:** First Ch., 32. **Randolph:** Ch., 2.16. **Schenectady:** Pilgrim Ch., 18. **Syracuse:** Danforth Ch., 36.42; I. C. R., 10. **Utica:** Plymouth Ch., 50. **Woodside:** C. L. B., 10.

Legacy

Binghamton: E. M. Noyes, 6.04, (reserve legacy 4.02), 2.02.

NEW JERSEY—\$16.00.

Plainfield: Mrs. S., 1. **Upper Montclair:** Christian Union Ch., 15.

PENNSYLVANIA—\$118.55.

Kane: W. H. D., 50. **Milroy:** Ch., 18.55. **Warren:** C. J. C., 50.

OHIO—\$1,486.86.

Cleveland: Park Ch., 12. **Medina:** First Ch., 112.50. **Oberlin:** S. F. H. and H. P. P., 5. **Springfield:** Lagoda Ave. Ch., 22.64. **Wadsworth:** M. J. H., 20.

Through The Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., 279.45.

Woman's Home Missionary Union of Ohio, Mrs. A. M. Williams, Treasurer, \$1,035.27.

MICHIGAN—\$331.91.

Detroit: F. B., 1.

Woman's Home Missionary Union of Michigan, Mrs. L. S. Towler, Treasurer, 86.75.

Through Michigan Cong'l Conf., by L. P. Haight, Treasurer, \$244.16.

WESTERN DISTRICT

ILLINOIS—\$7,518.27.

(Donations 1,015.97, Legacy 4,702.30)

Bowen: Ch., 8. **Chicago:** Madison Ave. Ch., 9.75; Thomas Memorial Ch., 3.21; M. A. D., for Talladega College, 25. **Dana:** Mrs. R. M. P., for Rio Grande Industrial School, 10. **Dwight:** Ch., 4.73. **Evanston:** First Ch., 325. **Half Day:** S. S., 3.06. **Lacon:** Ch., 15. **Oak Park:** Third Ch., 21.16. **Park Ridge:** Ch., 8.50. **Pekin:** Ch., 23.87. **Princeton:** First Ch., 6.26. **Rockford:** Second Ch., 232.35. **Sandwich:** Ch., 95. **Sycamore:** R. D. I. Miss E. S. W., 10. **West-ern Springs:** First Ch., 21.25.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, 143.83.

Legacy

Morris: Dana Sherrill, \$4,702.30.
IOWA—\$1,190.58.

(Donations 690.68, Legacy 500.00)

Through the Congregational Conference

of Iowa, S. J. Pooley, Treasurer. From Churches & S. S., \$466.70; from W. H. M. U. of Iowa, \$223.98.

Legacy

Osage: James A. Smith, (2,000 less tax 500), 1,500, (reserve legacy 1,000) 500.

WISCONSIN—\$154.87.

Boscobel: First S. S., Lincoln Memorial, 6.52.

Menasha: Ch., 15.

Woman's Home Missionary Union of Wisconsin, by Mrs. R. B. Way, Treasurer, \$133.35.

MINNESOTA—\$167.36.

Through the Congregational Conference of Minnesota, by J. M. McBride, Treasurer, \$65.33.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treasurer, \$102.03.

KANSAS—\$194.65.

Manhattan: James Payne, of First Ch., 6. **Overbrook:** E. H. E., 2.50. **Wheaton:** Ch., 5.

Woman's Home Missionary Union of Kansas, by Ella M. Pixley, Treasurer, \$181.15.

NEBRASKA—\$271.60.

Avoca: Ch., 11.75. **Bertrand:** Ch., 13.30. **Comstock:** Ch., 2. **Creighton:** Ch., 7.70. **Grafton:** Ch., 14.85. **Howells:** Ch., 57c. **Lincoln:** Vine Ch., 36.42; Mrs. L. P. H., 5. **Long Pine:** Ch., 15.25. **Petersburg:** Ch., 3.50. **Red Cloud:** Ch., 8.50. **Rising City:** Ch., 102. **Riverton:** Ch., 9.45. **Scribner:** Ch., 13.10. **Shickley:** Ch., 8.50. **Spencer:** Ch., 8.25. **Stockville:** Ch., 5.50. **Uehling:** Ch., 3. **Waverly:** Ch., 2.96.

NORTH DAKOTA—\$47.00.

German Cong'l Conference of North Dakota, 40.

Woman's Home Missionary Union of North Dakota, through Congregational Conference, 7.

SOUTH DAKOTA—\$10.00.

Nisland: Ch., 10.

MONTANA—\$65.64.

Montana Congregational Conference, by Rev. Frank E. Henry, 24.44.

Woman's Home Missionary Union of Montana, by Mrs. G. N. Edwards, Treasurer, \$41.20.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$298.97.

Adin: Ch., 4.10; S. S., 1.30. **Benecia:** Ch., 1.35; S. S., 69c. **Berkeley:** First, 86.40; North, 35.39. **Eureka:** Ch., 14.83. **Grass Valley:** Ch., 1.80. **Martinez:** Ch., 4.17. **Oakland:** First, 80; Pilgrim, 5.98; Fruitvale Ave., 4.97; Olivet, 48c. **Oroville:** Ch., 8.10. **Pacific Grove:** Ch., 14.85. **Paradise:** Craig Memorial, 90c. **Petaluma:** 1.62. **Porterville:** 5.94. **Rio Vista:** Ch., 70c; S. S., 18c. **San Francisco:** Spanish and Italian S. S., 27c. **San Mateo:** 3.24. **San Rafael:** 1.62. **Soquel:** Ch., 3.68; C. E. Soc., 1.72. **Stockton:** 8.64. **Sunnyvale:** 5.67. **Tipton:** S. S., 38c.

CALIFORNIA (Southern)—\$1,375.26.

(Donations 714.48, Legacy 660.78)

Bakersfield: Federated, (First & Pilgrim), 18. **Buena Park:** 5.37. **Claremont:** 32.54. **Corona:** 51. **Eagle Rock:** 79c. **Escondido:** Ch., 15.55; S. S., 1.17. **Glen-dale:** 6.72. **Hawthorne:** 4.46. **Highland:**

36.48. **Hyde Park:** 96c. **La Mesa:** Central Ch., 5.16; Central Ch., Rev. W. A. W., 30. **Lawndale:** 90c. **Long Beach:** 54. **Los Angeles:** Bethany, 5.58; Ch. of the Messiah, 7.64; Cole Grove, 3.36; East, 2.37; Grace, 2.10; Hollywood, 21.60; Olivet, 15.20; West End, 2.40; Mesa, 2.88; First, 50. **Manhattan:** 2.11. **Maricopa:** Ch., 4.86; C. E. Soc., 1.20. **Monrovia:** 4.93. **Moreno:** 2.24. **National City:** 2.27. **Pasadena:** First, 37.50; Lake Avenue, 5; West Side, 10; V. S., for Rio Grande Industrial School, 30. **Pomona:** Pilgrim, 30.72. **Ramona:** 3.75. **Redlands:** 12. **Redondo Beach:** 2.23. **Riverside:** First, 15. **San Diego:** First, 28.91; La Jolla, 3.60; Logan Heights, 6; Mission Hills, 12; Ocean Beach, 1.45; Park Villas, 82c. **San Jacinto:** 1.37. **Santa Ana:** 20. **Venice:** 2.64. **Whittier:** 30. **Yucaipa:** 99c.

Woman's Home Missionary Union of So. California, 66.66.

Legacy

Los Angeles: Mary B. Smith, 660.78.

OREGON—\$90.00.

Woman's Home Missionary Union of Oregon, 90.

UTAH—\$5.75.

Salt Lake City: Phillips S. S., Primary Dept., 1.50. **Sandy:** S. S., 4.25.

IDAHO—\$10.00.

McCall: Ch., 1. **New Plymouth:** Ch., 9.

THE SOUTH, &c.

WEST VIRGINIA—\$34.59.

Through Congregational Conference of Ohio, by Rev. J. G. Fraser, Treasurer, 33.96.

Through Woman's Home Missionary Union of Ohio, Mrs. A. M. Williams, Treasurer, 63c.

NORTH CAROLINA—\$1.00.

Star: Ch., 1.

TENNESSEE—\$12.19.

East Lake: Union Ch., 6.58; S. S., 5.61.

ALABAMA—\$500.00.

Tuskegee: Tuskegee N. & I. Institute, for Interracial Work, 500.

LOUISIANA—\$17.80.

Abbeville: St. Mary's Ch., 70c. **Delcambre:** Jefferson Island S. S., 2.65. **Erath:** Beard Ch., 75c. **Gueydan:** Hubbard Ch., 3.35. **New Orleans:** Howard Ch., 50c. **Opelousas:** Hollier Mission S. S., 1.15. **Rynella:** Mayflower S. S., 70c.

Woman's Missionary Union of Louisiana, by Mrs. A. R. Spottswood, Treasurer, \$8.00 (3 of which for Straight College.)

TEXAS—\$4.00.

Houston: First Ch., 4.

FLORIDA—\$4.80.

Woman's Home Missionary Union of Florida, by Mrs. Fred R. Marsh, Treasurer, \$4.80.

FOREIGN—\$50.00.

Turkey, Marsovan: Miss B. B. M., for Pleasant Hill, Tenn., 50.

Summary of Receipts for August, 1920.

Donations	\$13,062.23
Legacies	9,752.53
Total	\$22,814.76

Summary of Receipts Eleven Months.

From Oct. 1, 1919, to Aug. 31, 1920.

Donations	\$247,049.95
Legacies	83,455.71
	\$330,505.66

Endowment Fund

Jacksonville, Illinois, Estate of Addie Wing Williams, Addie Wing Williams, Mountain Educational Fund\$1,018.93

